

GOUCHER COLLEGE CUNEIFORM INSCRIPTIONS. Vol. I

ARCHIVES FROM ERECH
TIME OF
NEBUCHADREZZAR AND NABONIDUS

BY

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CUNEIFORM INSCRIPTIONS
VOLUME I

PREFATORY NOTE.

It is a pleasure for me to write this prefatory note, first because Goucher College has a Babylonian collection of importance and is able to add this book to the sum of those which are making real for us today a very important period of ancient history; second, because I am grateful to the men who made it possible to secure the Goucher College Babylonian Collection and to give it to the public in this scholarly and attractive form.

Colleges of the size and equipment of Goucher do not ordinarily find themselves possessed of so valuable a collection of ancient records. There are but seven universities in the United States which own such collections, the more important being found at Yale, Pennsylvania, Harvard and Chicago. Only three colleges have similar collections: Goucher with almost 1,000 tablets, Smith with about 800, and Haverford with a smaller number. It is due to Professor Clay of Yale University that Goucher secured its collection. He brought the matter to the attention of Professor Dougherty, who communicated with me. I was desirous of securing a collection of Babylonian tablets for three reasons: because I was eager to have Goucher College take part in the furthering of the knowledge of ancient Babylonia and Assyria; because I appreciated keenly the ability of Professor Dougherty to deal with the tablets and wanted him to have an opportunity for further research work; and because of my personal interest, inasmuch as my graduate research lay in the Semitic field.

As usual, there were no funds available to buy the collection. My mind turned spontaneously to a friend of Goucher College whom I thought I could interest in the collection. He granted me an interview and in less than five minutes' time authorized me to proceed with the purchase and to charge the expense to him. It is needless to say that we appreciate his gift and are greatly indebted to him. I regret that he refuses to allow me to mention his name.

Others are far more capable than I am to judge of the value of this work which is now given to the public. Buttressed by the opinion of so eminent an authority as Professor Clay, however, and strengthened by the scholarly qualifications of Professor Dougherty, I am confident that this book will be an important supplement to the knowledge we now have of Babylonia and Assyria and particularly of that which comes from the archives of Erech in the time of Nebuchadnezzar and Nabonidus.

July 10, 1922.

WILLIAM W. GUTH.

To
PRESIDENT WILLIAM WESTLEY GUTH
A.B., S.T.B., Ph.D., LL.D.

Whose Interest and Influence made possible
the Goucher College Babylonian Collection

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ABBREVIATIONS.

<i>BA</i>	<i>Beiträge zur Assyriologie.</i>
<i>BE</i>	<i>Babylonian Expedition of the University of Pennsylvania.</i>
<i>BIN</i>	<i>Babylonian Inscriptions in the Collection of J. B. Nies.</i>
<i>Br</i>	<i>Brünnow A Classified List of all Simple and Compound Ideographs.</i>
<i>BRM</i>	<i>Babylonian Records in the Library of J. P. Morgan.</i>
<i>BT</i>	<i>Strassmaier Babylonische Texte.</i>
<i>Cyr</i>	<i>Inschriften von Cyrus, BT Heft VIII.</i>
<i>GCBC</i>	<i>Goucher College Babylonian Collection.</i>
<i>GCCI</i>	<i>Goucher College Cuneiform Inscriptions.</i>
<i>HWB</i>	<i>Delitzsch Assyrisches Handwörterbuch.</i>
<i>M</i>	<i>Meissner Seltene Assyrische Ideogramme.</i>
<i>MA</i>	<i>Muss-Arnold A Concise Dictionary of the Assyrian Language.</i>
<i>Nbk</i>	<i>Inschriften von Nabuchodonozor, BT, Heft VII.</i>
<i>Nbn</i>	<i>Inschriften von Nabonidus, BT, Heft I—IV.</i>
<i>NKI</i>	<i>Langdon Die Neubabylonischen Königsinschriften.</i>
<i>OBW</i>	<i>Barton The Origin and Development of Babylonian Writing.</i>
<i>REN</i>	<i>Records from Erech, Time of Nabonidus, YBT Vol. VI.</i>
<i>SBD</i>	<i>The Shirkātu of Babylonian Deities, YOR. Vol. V, Part 2.</i>
<i>SCWA</i>	<i>Ward The Seal Cylinders of Western Asia.</i>
<i>TNN</i>	<i>Tallqvist Neubabylonisches Namenbuch.</i>
<i>VS</i>	<i>Vorderasiatische Schriftdenkmäler.</i>
<i>YBT</i>	<i>Yale Oriental Series, Babylonian Texts.</i>
<i>YOR</i>	<i>Yale Oriental Series, Researches.</i>
<i>ZBAG</i>	<i>Ylvisaker, Zur Babylonischen und Assyrischen Grammatik.</i>
<i>ZK</i>	<i>Zeitschrift für Keilschriftforschung.</i>

ARCHIVES FROM ERECH
TIME OF NEBUCHADREZZAR AND NABONIDUS

INTRODUCTION.

A little more than a century ago scholars were making their first attempts at the decipherment of the cuneiform language. The task was a difficult one and it was not until 1851 that the science was put on a firm basis by the initial achievement of Rawlinson. Today, as the result of many notable discoveries, the linguist and historian have at their disposal a veritable treasury of ancient literature retrieved from the mounds of Mesopotamia, once the seat of mighty empires and the home of cultured peoples.

This literature of a long past age consists of different kinds of inscriptions, each with its value in depicting the life of the period to which it belongs. Accounts of the campaigns of warlike kings, records of architectural work in the construction of palaces and temples, reports of astronomical observations, mathematical computations, bilingual dictionaries, hymns from temple liturgies, texts with formulæ for divination, mythological narratives, etc., prove the complexity of the society which they represent.

Assyriologists, however, have a rich field for study and investigation in another class of documents, the legal contracts, court records, official letters, and business inventories found in temple archives. The life of ancient Babylonia centered in the temple, which controlled the secular as well as the religious activities of the district over which it exercised jurisdiction. Naturally the main function of the temple was to perform ceremonies in honor of the gods, but it also served as a bank and court for the financial and legal affairs of the people. Careful records of all these dealings were kept by the temple authorities. Scribes skilled in the use of the stylus indented soft clay tablets with accurate accounts of transactions as soon as they were concluded. These tablets, some of them simply sun-dried, others baked in the fire, have been preserved for many centuries in the heaped ruins which now mark the sites of ancient centers of worship.

The finding of these documents followed by their decipherment has unfolded a fascinating story of a civilization which was at its height long before the beginning of our era. It is stimulating to the imagination to realize that we today

possess records of the intimate daily life of people who had highly advanced relations with one another thousands of years ago. Myth, legend, exaggeration, and misinformation find no place in these archives. Each tablet represents a definite transaction which took place at a certain time and place between individuals that are mentioned by name, the temple often being a party to the contract. Such an accumulation of records is of the highest value in the contributions it makes to our knowledge of the language, social relations, industries, commerce, law and religion of a race that once exerted a dominating influence upon the course of history.

While there is considerable Early Babylonian and some Assyrian literature of this type, most published texts belong to the Neo-Babylonian, Persian and Greek periods. The important European collections are found in the British Museum¹ and the Berlin Museum.² Among American institutions of learning numerous texts have been published by Pennsylvania University³ and Yale University.⁴ The collections of the late J. P. Morgan⁵ and the late Dr. J. B. Nies⁶ are now in the Yale Babylonian Museum, the former as a loan collection and the latter, with \$ 50,000 for its increase and publication, as a bequest by Dr. Nies.

In 1918 Goucher College was fortunate enough to secure, through the influence of President Guth, who is a specialist in Semitics, and the generosity of a donor, a valuable collection of nearly a thousand Babylonian tablets. The dealer from whom they were purchased at the recommendation of Professor A. T. Clay certified that they came from the mound of Warka, the site of the ancient city of Erech, and their contents prove the correctness of his assertion. All available evidence indicates the antiquity and importance of Erech⁷ as a metropolis of southern Babylonia. Its great temple was Êanna, noted for the worship of Ishtar, the supreme goddess of the Babylonians and the Assyrians. Astarte, "the queen of heaven," whose worship by the Jews Jeremiah⁸ so severely condemned, was the Phoenician counterpart of this Babylonian deity. She was represented by Aphrodite among the Greeks and by Venus among the Romans.

About ninety per cent of the documents in the Goucher College Babylonian Collection belong to the Neo-Babylonian and Persian periods. Mentioning the reign with the largest number of tablets first, and so on down to the reigns with

¹ *BT* Heft I—XII.

² *VS* Heft III—VI.

³ *BE* Vols. VIII—X.

⁴ *YBT* Vols. I, III, VI and VII.

⁵ *BRM* Parts I and II.

⁶ *BIN* Parts I and II.

⁷ *Genesis* 10:10.

⁸ *Jeremiah* 44.

the fewest number, the following reigns are represented: Nebuchadrezzar, Nabonidus, Nabopolassar, Cambyses, Amêl-Marduk, Darius, Cyrus, Neriglissar, Kandalanu and Barzîa. The dating of nearly three hundred tablets is not complete enough to determine the reigns, or years, to which they belong. However, their contents and style of writing prove that they belong to the late rather than the early Babylonian period. More than fifty records are in the Sumerian language and therefore belong to a very early period. Over a dozen are labels, known as bullæ, that were attached to sacks of grain, bundles of produce, etc., sent from one place to another.

The four hundred and twenty texts of this volume belong to the reigns of Nebuchadrezzar and Nabonidus, two hundred and sixty-two to the reign of Nebuchadrezzar (604—561 B. C.) and one hundred and fifty-eight to the reign of Nabonidus (555—538 B. C.). (Some authorities regard 539 B. C. as the concluding year of the reign of Nabonidus.) These two kings together reigned a total of sixty years of the eighty-seven years representing the Neo-Babylonian period, from the first year of Nabopolassar (625 B. C.) to the capture of Babylon by Cyrus (538 B. C.). If the time were reckoned from the capture of Nineveh by Nabopolassar (606 B. C.), the combined reigns of Nebuchadrezzar and Nabonidus would represent an even greater percentage.

The following tables show the distribution of the tablets throughout the reigns of the two kings. The only years missing in the reign of Nebuchadrezzar are the year of accession, the tenth and fifteenth. All the years of Nabonidus are represented except the fourteenth. While the exact date of thirty-four tablets cannot be determined, it is interesting to note how the tablets are grouped together in certain parts of the reigns. The catalogue gives a summary of the contents of all the tablets.

TIME OF NEBUCHADREZZAR.

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
Acc.	0	5	5	10	0
1	3	6	1	11	1
2	4	7	2	12	3
3	4	8	3	13	1
4	2	9	1	14	2

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
15	0	25	1	35	5
16	1	26	7	36	15
17	1	27	4	37	16
18	6	28	1	38	17
19	2	29	2	39	15
20	3	30	4	40	11
21	6	31	3	41	15
22	20	32	8	42	15
23	8	33	3	43	4
24	6	34	5	?	26

TIME OF NABONIDUS.

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
Acc.	1	7	32	14	0
1	3	8	14	15	1
2	4	9	6	16	1
3	10	10	18	17	1
4	5	11	24	?	8
5	22	12	3		
6	3	13	2		

It is not necessary to give more than a brief description of the historical setting of these two kings. Nebuchadrezzar was the son of Nabopolassar, who with the help of the Medes captured the city of Nineveh in 606 B. C. and thus brought an end to the Assyrian empire. While still crown prince, Nebuchadrezzar led the Babylonian army that defeated the Egyptians at the battle of Carchemish in 605 B. C., which victory decided the fate of the Mediterranean countries formerly tributary to Assyria. After pursuing the Egyptians to the borders of their land, he hurried back on account of the death of his father. Immediately assuming the reins of government, he ruled with a strong hand for forty-three years. The royal inscriptions which belong to his reign deal mainly with building operations. In 586 B. C. he captured Jerusalem and caused the Jews to dwell as exiles in Babylonia.

After Nebuchadrezzar came the brief and unimportant reigns of Amêl-Marduk (Evil-Merodach), Neriglissar, and Lâbâshi-Marduk (Laborosoarchod). Nabonidus, the last of the Neo-Babylonian kings, was not of the royal line. The son of Nabû-balâtsu-iqbi, he was chosen by the priests of Babylon as the occupant of the throne after the last three kings of the Nabopolassar dynasty had demonstrated their weakness and inefficiency. The character of Nabonidus indicates that he could not have been a usurper in the ordinary sense of the term. Interested more in archaeological investigations and religious reforms than in the political affairs of his kingdom, he left military matters to his son, Belshazzar, who as crown prince seems to have exercised almost regal authority. There is little doubt that the latter would have become another Nebuchadrezzar, if Cyrus had not put an end to his dreams.

The texts of this volume contain three references to Belshazzar. No. 322,¹ which mentions him by name, is a receipt for the tithe which he paid to the temple in Erech. In the other cases he is referred to by the title *mâr šarri* = "the son of the king," *i. e.*, crown prince. No. 405:1—7 indicates that he was entitled to the same treatment accorded his father, while No. 355:1—3² is a record of money paid to a man sent to him, probably with a message.

There are nineteen seal impressions. Thirteen are records of wine received by Gimillu, the son of Ardîa, for goldsmiths, coppersmiths, blacksmiths, weavers, shoemakers, farmers, cattlemen and sheep shearers. See Nos. 76, 99, 100, 101, 102, 103, 104, 107, 136, 138, 171, 182, 183. Gimillu was evidently in charge of the distribution of wine to those who worked for the temple in various capacities. Another tablet with a seal impression, No. 410, shows that he was entrusted with iron wagons. Five tablets are records of flour and barley received by Ina-šilli-Nergal for similar workmen. See Nos. 105, 106, 137, 147, 150. The most common symbol of these seals is the figure of a worshipper with hand outstretched to a star or crescent, or both. See Nos. 154, 239, 241 in *REN*. The caduceus, or herald's staff, plus an eight-pointed rosette-like star in Nos. 99, 100, 103, 183, is more unusual. For reference to Ishtar's "caduceus of two serpents with bulging necks" see *SCWA* p. 156. Figures 135, 414, 416, 417, *ibid.*, give representations of the caduceus without the star. Attention should also be called to No. 385 in this

¹ See transliteration and translation on page 37.

² See transliteration and translation on page 37.

volume, as it contains the head of a bird scratched on the edge of the tablet. There is no apparent reason for this action on the part of the scribe. See also No. 368.

The texts concerning the *širkātu*, are important as they give additional data concerning this class of temple servants, discussed in *REN* p. 13 f. Nos. 161, 361, 401 are among the transliterated and translated texts.¹ They show that flour was given to members of the *širkātu* for the performance of work, such as drawing the ship of a temple official or going for cattle, and that clothing was also given to them. No. 361 is especially interesting in that it is the simple record of the dedication of an individual to the order. Other references to the *širkātu* are in Nos. 38, 89, 125, 234, 235, 249, 256. From these texts we learn that money, as well as wine, barley and flour, was given to members of the *širkātu*. Additional evidence of the existence of a chief *širku* is furnished and there is an allusion to the seal of a *širku*. The name *Ša-a³Na-na-a-taš-mit*, 96:7; 166:6, meaning "The one whom Nanâ has marked," no doubt refers to the practice of marking a *širku* with the figure of a star. No. 89:2, 3, indicates that there was a table for the *širkātu*.²

There is abundant use of the *GIS* sign in contexts where we would expect forms of *našû*, such as *iš-šû-û*, *it-ta-ši*, and *it-ta-šû-û*. Evidence that the sign is intended to represent *našû* is furnished by the following passages.

No. 405:1—7

12 šiqil kaspi a-na ši-di-ti-šu-nu ša ul-tu^{arah} Abu a-di^{arah} Tebêtu a-na^m Nûr-e-a u^m Ki-na-a ša ri-ḥa-a-tu³ a-na mâr šarri iš-šû-û na-din:

"12 shekels of silver for their maintenance, which from the month Ab to the month Tebet are given to Nûrêa and Kinâ, who the *riḥātu* to the son of the king brought."

No. 72:6—10

1 šiqu a-na^m Nâdina(-na)-aḥu apil^{ma} In-nin-zêr-ibni ša ri-ḥa-a-ta³ a-na šarri GIS-û na-din.

"1 shekel is given to Nâdina-aḥu, the son of Innin-zêr-ibni, who the *riḥata* to the king brought."

¹ See page 36.

² For a full discussion of Babylonian temple servants, dedicated to particular deities, see *SBD*, *YOR* Vol. 5, Part 2. The reason for writing the term *širkātu* with *k* instead of *q* is given in *SBD*, note 1.

³ Cf. 22:5; 184:7; 405:14. *Ri-ḥa-a-tu*, *ri-ḥa-a-ta*, may be the plural of *rêhtu*, *rihtu*, "rest," "remainder." See *MA* p. 959. *Riḥātu*, "liquid," "that which is poured out," also suggests itself. See *MA* p. 958. Either of these etymologies could be accepted on the assumption that the word probably developed a technical meaning.

Another good comparison is found in No. 36, where $GIS^{\check{v}}$ in line 10 is used in the same sense as $it-ta-ši$ in line 7. A study of all the appearances of $GIS^{\check{v}}$ and $GIS^{\check{v}}-u$ adds weight to this conclusion.¹ Thus the value $GIS^{\check{v}} = našû =$ "raise," "carry," "bring," "take," seems to be established. The possibility of using this value in the hitherto unexplained $GIS^{\check{v}}-BAR$ at once suggests itself. $MAS^{\check{v}} = šibtu =$ "increase," "interest."² *M* 1056 indicates that the more simple $MAS^{\check{v}}$ sign may be used for $šibtu$. Hence $GIS^{\check{v}}-BAR$ may be read $GIS^{\check{v}}-MAS^{\check{v}} = nâš šibti =$ "the bringing of increase or interest." The shorter translation "tax" is as applicable to $nâš šibti$ as to $nâš bilti$.

TRANSLITERATIONS AND TRANSLATIONS OF SELECTED TEXTS.

Transliterations and translations of selected texts are given in order that the catalogue may be supplemented and the actual character of the documents more fully illustrated. Thus students of ancient civilization, unacquainted with cuneiform writing, will have at their command original sources for the reconstruction of Babylonian society. At the same time, lexicographical notes, based on the texts given, will be welcomed by those interested in the Babylonian language. A discussion of other texts and grammatical forms contained in this volume will be published in the future.

No. 35. LEASE OF PROPERTY FROM A WOMAN FOR FOUR YEARS.

This document shows that a Babylonian woman in the 6th century B. C. could own considerable real estate and had the right to draw up a rigid agreement in leasing it. The fact that she required a daily rental of 12 meals indicates, either that her household was large enough to consume that amount of food, or that it was her purpose to sell what was given and thus profit, we may imagine, by prices, should they advance. A fine was imposed in case of any breakage of property. It was also legal for a daughter to attest the contract. These rights of

¹ For occurrences of $GIS^{\check{v}}$ see 13:4; 21:6; 31:7; 36:10; 38:4; 39:8; 41:3; 48:5; 53:6; 55:3, 6, 8; 67:4, 6; 81:10; 87:8; 92:9, 13; 141:8; 180:4, 5; 181:2, 7; 191:6; 193:3; 210:4, 10; 218:7; 255:4, 8; 266:4; 327:7; 395:8. See also *REN* 39:6, 7, 10, 17, 19, 21, 23, 24, 33; 66:3, 11.

For occurrences of $GIS^{\check{v}}-u$ and $GIS^{\check{v}}-u$ see 72:10; 78:8; 92:8; 133:8; 212:3; 226:5; 234:14; 241:6; 244:15; 255:2; 402:9.

For the purpose of comparison note the use of $it-ta-ši$ and $it-ta-šû-u$ in 16:3; 20:5; 30:4; 36:7; 40:5; 42:4; 61:4; 70:4; 86:8; 109:4, 6, 12; 123:4; 127:4; 134:4; 152:4; 154:8; 169:4; 179:5; 186:4; 198:8; 204:3; 206:8; 208:9; 210:7; 211:5; 217:6; 218:5; 226:10; 239:12; 240:7; 249:8; 256:9; 271:5; 277:4; 286:6; 293:5; 303:3; 313:4; 318:5.

² See *MA* p. 867.

women are indicative of an advanced state of society in Babylonia long before the beginning of our era.¹

- Bît m^aBêl-iddin apil-šu ša m^aNabû-êtir* The house of Bêl-iddin, the son of Nabû-êtir,
bîtu šûtu the south house,
bîtu šadû u bîtu ru-uk-bu the east house and the *rukbu*² house
f A-mat-a ina hu-ud lib-bi-šu a-na m^aKi-i- Amata, of her own free will, to Kî-
a Nabû Nabû,
h gal-la ša m^aArdi-a Nabû a-na ū-mu the slave of Ardi-Nabû, at the daily rental
5 *12 a-ka-lu ū šattu 1/2 šiqil kaspi* of 12 meals and the yearly rental of a half
a-na aš-ša-bu-tu a-di 4 šanâti^{mes} shekel of silver for occupancy for 4 years
ta-ad-din ša ib-ba-lak-ki-tu gave. If anything is broken,
10 šiqil kaspi i-tur-ru ina a-ša-bu he shall return 10 shekels of silver. In the
ša f Kul-la-a mâr-ti-šu presence of Kullâ, his (or her) daughter.
10 *h mukinnu m^aKudurru apil-šu ša m^aNabû-šum-* Witnesses: Kudurru, the son of Nabû-shum-
iddin iddin,
m^aIbni-a Innina apil-šu ša m^aBalât-su Ibni-Innina, the son of Balât-su,
m^aNabû-šum-lîšir apil-šu ša m^aNad-na-a Nabû-shum-lîšir, the son of Nadnâ,
u h dupšarru m^aŠamaš-šum-iddin apil-šu ša and the scribe, Shamash-shum-iddin, the son
m^aBa-û-aḥ-iddin of Bau-aḥ-iddin.
Uruk^{ki} araḥ Šabātu ūmu 28^{ham} šattu 22^{ham} Erech, the 28th day of Šabaṭ, the 22nd year
15 *a Nabû-kudurri-ušur šar Bâbili^{ki}* of Nebuchadrezzar, king of Babylon.

NO. 385. SALE OF A SLAVE.

In this document a wife is placed on an equality with her husband in the ownership and sale of a slave. No difference is recognized between the two in the responsibility which is assumed in making the contract. There is undoubted evidence here of the high legal position reached by women in Babylonia.

- m^aBêl-ušallim apil-šu ša m^aÊriba(-ba) apil* Bêl-ušallim, the son of Êriba, son of
m^aÊpeš(-eš)-ilu [u f Il-su-nu] Êpesh-ilu, [and Ilsunu],
mârat-su ša m^aŠû-la-a aššati ša m^aBêl-ušallim the daughter of Shulâ, the wife of Bêl-ušallim,
ina hu-ud lib-bi-šu-nu m^aŠamaš-itti-ia of their own free will, Shamash-ittia,
h gal-la-šu-nu a-na 1 ma-na kaspi a-na their slave, for 1 mina of silver for
5 *šîmi gam-ru-tu a-na m^aIbni-a Istar apil-šu* the full price to Ibni-Ishtar, the son
ša m^aMar-duk-a h nappahu id-di-nu of Marduka, the blacksmith, gave.
pu-ut h si-hu-û [h]pa-qir-ra-nu The responsibility of claimant, plaintiff,
h arad šarru-û-tu u h mâru-û-tu service for the king and sonship,
ša ina muḫ-ḫi m^aŠamaš-itti-ia which upon Shamash-ittia,
10 *h gal-la-šu-nu i[l-la]-a m^aBêl-ušallim* their slave, rests, Bêl-ušallim

¹ Cf. Sayce *Babylonians and Assyrians*, Chapter II. *BA* Vol. 4, pp. 1—72.

² Consult *rukbu*, *HWB* p. 620 and *MA* p. 963. *GUŠUR* = *urû* = "beam" seems to have *rukbu* as a parallel Semitic value. Zimmern *Ritualtafel* 41—42 i 20 contains the following, *tarbaša ūra ruk-bi-e-ti apâti tuttappat*. The translation "beams" for *ruk-bi-e-ti* suits the context. The word *rukbu*, from *arakâbu* = "mount," "ride," suggests the modern use of the term "rider." The *rukbu* house was evidently a structure in which beams played an important part.

- u* ^fI[l]-su-nu aššatu-šu na-šû-û
^hmu-kin-nu ^mMu-še-zib-^aBêl apil-šu ša
^mŠum-ukîn
^mŠa-^aNabû-šû-û apil-šu ša ^mBêl-ri-man-ni
 apil ^hman-di-di
^mKi-šik-^aNabû apil-šu ša ^mŠû-la-a apil...e-a
 15 ^mIštar-zêr-ibni apil-šu ša ^mŠû-la-a
^hdupšarru
^mNabû-bêl-šu-nu apil-šu ša ^mKudurru apil
^mÊ-kur-za-kir
Uruk^{ki} arah *Addaru* ûmu 11^{kam} šattu 3^{kam}
^mNabû-nâ'id šar Bâbilî^{ki}
- and I[l]sunu, his wife, assume.
 Witnesses: Mushêzib-Bêl, the son of
 Shum-ukîn,
 Sha-Nabû-shû, the son of Bêl-rimanni,
 son of the measurer,
 Kishik-Nabû, the son of Shulâ, son of ... êa,
 Ishtar-zêr-ibni, the son of Shulâ.
 The scribe,
 Nabû-bêlshunu, the son of Kudurru, son of
 Êkur-zâkir.
 Erech, the 11th day of Adar, the 3rd year
 of Nabonidus, king of Babylon.

No. 15. THREE MEN BECOME SURETY FOR THE RETURN OF A MAN TO THE TEMPLE.

Bailment was a common occurrence in Babylonian legal procedure. This record presupposes a claim of the temple against the individual whose release is secured for a limited period of time. Failure to live up to the terms of the contract involved a monetary fine.

- ^mNabû-nâ'id apil-šu ša ^mBêl-iddin
^mŠi-'ilu apil-šu ša ^mNa-na-a-karâbi
u ^mBêl-ibni apil-šu ša ^mNabû-iddin
pu-ut ^mRi-mut apil-šu ša ^mNabû-iddin
- 5 *ina* qât ^mAnum-šar-ušur ^hqi-i-pi
u ^mMarduk-êtir ^hšangû Ê-an-na
 na-šû-û *ina* eli nikasi
 ša ši-e-nu ib-ba-ku-niš-[šim-ma]
 a-na ^hqi-i-pi *u* ^hšatammi
- 10 *i-nam-di-nu-uš*
ki-i la *i-tab-ku-nim-ma*
la id-dan-nu-uš 5 *ma-na kaspi*
a-na Ê-an-na i-nam-di-nu
^hmu-kin-nu ^mZêri-ia apil-šu ša ^mNabû-
 mudammiq apil
- 15 ^mNergal-a-šar-rid apil-šu ša ^mNa-din
 mâr ^mAn-da-ĥir
^mMar-duk apil-šu ša ^mNabû-aĥ-iddin
u ^hdupšarru ^mMarduk-êtir apil-šu ša
^mBêl-šum-iškun(-un) mâr ^mDa-bi-bi
^hšangû Ê-an-na
- 20 *Uruk*^{ki} arah *Abu* ûmu 12^{kam}
 šattu 5^{kam} ^aNabû-kudurri-ušur
 šar Bâbilî^{ki}
- Nabû-nâ'id, the son of Bêl-iddin,
 Ši'ilu, the son of Nanâ-karâbi,
 and Bêl-ibni, the son of Nabû-iddin,
 the responsibility of Rîmût, the son of
 Nabû-iddin,
 from Anum-shar-ušur, the guardian,
 and Marduk-êtir, the priest of Êanna,
 assume. At the time of the appraisalment
 of sheep they shall bring him and
 to the guardian and administrator
 they shall give him.
 If they do not bring and
 give him, 5 minas of silver
 to Êanna they shall give.
 Witnesses: Zêria, the son of Nabû-
 mudammiq, son of,
 Nergal-asharid, the son of Nâdin,
 son of Andahîr,
 Marduk, the son of Nabû-aĥ-iddin,
 and the scribe, Marduk-êtir, the son of
 Bêl-shum-iškun, son of Dabibi,
 the priest of Êanna.
 Erech, the 12th day of Ab,
 the 5th year of Nebuchadrezzar,
 king of Babylon.

No. 260. RECORD OF BAILMENT.

This interesting record from the temple archives indicates that bailment involved the performance of definite duties by the person bailed. The original detention of Kurbanni-Marduk may have been due to negligence with respect to the very things which it was stipulated he should do when Shamash-aḥ-iddin secured his release and became surety for his "feet," *i. e.*, his movements, and his ultimate delivery to Nabû-aḥê-bullit in Babylon if he failed to perform his part of the contract properly.

- | | |
|--|--|
| <p>^{ma}Šamaš-aḥ-iddin apil-šu ša ^{ma}TUR-Ê-sag-
ila-ni-bi
apil ^mMi-šir-a-a pu-ut šêpê ša ^mKur-ban-ni-
^aMarduk
apil-šu ša ^mIqîša(-ša) apil ^mBa-bu-tu
ina qât
^{ma}Nabû-aḥê^{meš}-bullit(-it) apil-šu ša ^mŠa-
^aNabû-šû-û
5 ^hšangû Ê-an-na na-ši suluppa
i-maš-ših-ma a-ki-i i-mit-ti-šu
a-na ^{ma}Bêl-aḥê^{meš}-iqîša(-ša) i-nam-din
u ^mE-til-lu ib-bak-kam-ma a-na ^{ma}Bêl-aḥê^{meš}-
iqîša(-ša)
i-nam-din ki-i suluppu al-la¹
10 i-mit-ti-šu un-da-at-tu-û u ^mE-til-lu
la i-tab-kam-ma la id-dan-nu
^{ma}Šamaš-aḥ-iddin ^mKur-ban-ni-^aMarduk
ina ^{ma}Nisannu ina Bâbili^{ki} a-na
^{ma}Nabû-aḥê^{meš}-bullit(-it) i-nam-din
15 ^hmu-kin-nu ^{ma}Marduk-šarr-a-ni apil-šu ša
^mTa-lim apil ^mŠanâti-a ^mŠû-la-a apil-šu
ša ^{ma}Nabû-aḥ-iddin
u ^hdupšarru ^{ma}In-nin-zêr-ušabši(-ši)
apil-šu ša</p> | <p>Shamash-aḥ-iddin, the son of TUR-Êsagila-
nibi,
son of Miširâ, the responsibility of the feet
of Kurbanni-Marduk,
the son of Iqîša, son of Babûtu,
from
Nabû-aḥê-bullit, the son of Sha-
Nabû-shû,
the priest of Êanna, bears. The dates
he shall measure and according to his impost
to Bêl-aḥê-iqîša he shall give,
and Etillu he shall bring and to Bêl-aḥê-
iqîša
he shall give. If the dates aside from
his impost are lacking and Etillu
he does not bring and give,
Shamash-aḥ-iddin Kurbanni-Marduk
in the month Nisan in Babylon to
Nabû-aḥê-bullit shall give.
Witnesses: Marduk-sharrani, the son of
Talim, son of Shanâtia, Shulâ, the son
of Nabû-aḥ-iddin,
and the scribe, Innin-zêr-ushabshi,
the son of</p> |
|--|--|

¹ A sentence occurring in *GCBC* 770:36,37 which will be published in *Archives from Erech, Neo-Babylonian and Persian Periods*, *GCCI* Vol. II, 388, throws light upon the use of the Babylonian particle *alla*. The sentence is ^hirrišu al-la šu-nu ina lib-bi ia-a-nu, "A farmer other than them in it there is none." Hence *al-la i-mit-ti-šu* may mean "except his impost," or "aside from his impost." The phrase *al-la i-mit-ti-šu* should be compared with *a-ki-i i-mit-ti-šu* in line 6. If these two phrases are opposite in meaning, the former may mean "contrary to his impost," or "not in accordance with his impost," since the latter means "according to his impost." Arabic ^hilla is commonly, though not always, used with a negative. The expressions *ia-a-nu* and *un-da-at-tu-û* in the above sentences give a negative force to the contexts in which *alla* is used. Cf. Wright's *Arabic Grammar*, II p. 349 for the use of ^hilla with a pronominal suffix, showing that *al-la šu-nu* is not without parallel. Cf. *ZBAG* p. 52f.

^{ma}Na-na-a-karâbi ni-ri-bi ša dūri
^{arah}Kislimu ūmu 9^{kam} šattu 31^{kam}
 20 ^aNabû-kudurri-ušur šar Bâbili

Nanâ-karâbi. The entrance of the fort,
 the 9th day of Kislev, the 31st year of
 Nebuchadrezzar, king of Babylon.

No. 94. PROMISSORY NOTE.

This document exhibits the usual phraseology of a promise to pay a debt. The facts are stated in the following order: amount of debt, creditor, debtor, and time when the debt is to be paid. In this case there are two debtors and they are equally responsible. Some explanatory notes are often added.

3 ma-na 8 šigil kaspi qaqqadu ša 1/2
 šiglu pit-qa
 ša ^{ma}Innina-zêr-ibni apil-šu ša ^mRî-mut
 ina muh-ḥi ^{ma}Sin-iddin ^ḥqi-i-pi
 ša Ê-an-na u ^{ma}Nabû-bâni-aḥi apil-šu
 ša ^mIbnâ-a
 5 apil ^mÊ-ḫur-za-kir ina ^{arah}Du'ûzu
 i-nam-dîn-nu-'
 ištên(-en) pu-ut ša-ni-e na-šû-û
 kaspu ša a-na dul-la ù kurummatê^{zun}
 ša ^ḥrê^{mes} ša a-na ^mIna-eshî-êtir
 apil-šu ša ^{ma}Na-na-a-aḥ-iddin
 10 e-lat ū-il-tim ša 2/3 ma-na 8 šigil
 kaspi
^ḥmu-kin-nu ^{ma}Enlil-šâpik-zêr
^ḥTIK-EN-NA ^mItti-^aNabû-balâtu apil-šu
 ša ^{ma}Nabû-ga-mil ^mŠum-iddin apil-šu
 ša ^{ma}Nergal-ušallim ^{ma}Šamaš-aḥ-iddin
 15 apil-šu ša ^mBalât-su u ^ḥdupsarru ^{ma}Nabû-
 bâni-aḥi
 apil-šu ša ^mIbnâ-a ^ḥšangû ša Ê-an-na
^{ai}Šur-ru ^{arah}Abu ūmu 8^{kam}
 šattu 41^{kam} ^aNabû-kudurri-ušur
 šar Bâbili^{ki}

3 minas, 8 shekels of silver, the principal,
 consisting of half shekel pieces(?),
 of Innina-zêr-ibni, the son of Rîmût,
 to be paid by Sin-iddin, the guardian
 of Êanna, and Nabû-bâni-aḥi, the son
 of Ibnâ,
 son of Êkur-zâkir, in the month Tammuz
 they shall pay.

The two bear one responsibility.

Money which is for the work and food
 of the shepherds which are for Ina-eshî-êtir,
 the son of Nanâ-aḥ-iddin.

In addition, the document of 2/3 mina 8
 shekels of silver.

Witnesses: Enlil-šâpik-zêr,
 the TIK-EN-NA, Itti-Nabû-balâtu, the son
 of Nabû-gâmil, Šum-iddin, the son
 of Nergal-ušallim, Šamash-aḥ-iddin,
 the son of Balât-su, and the scribe, Nabû-
 bâni-aḥi,
 the son of Ibnâ, the priest of Êanna.
 The city of Šurru, the 8th day of Ab,
 the 41st year of Nebuchadrezzar,
 king of Babylon.

No. 388. REPORT OF WEAVING.

The art of weaving was extensively practised in Babylonia. This is shown by the many kinds of garments referred to in various documents. In the following text a number of unusual expressions occur.

2 ma-na ^{kitâ}tu-ma-nu¹ a-na ^ḥišpari
 15 šigle a-na bît dul-lu
 1/3 šiglu a-na bît karê^{mes}

2 minas of woven cloth for the weaver,
 15 shekels for the work house,
 1/3 shekel for the store house,

¹ The expression ^{kitâ}tu-ma-nu refers to some kind of cloth, as the determinative indicates. The root ^ṭamû = "spin," "weave," forms the basis of the term. Cp. ^ṣulmânu from ^šalâmu. Cf. REN 168:10 for ^{kitâ}tu-man, and REN 113:1,9 for what should evidently be read ^{kitâ}ṭi-mu.

- $a-na$ ^{subât}lamḥuššê¹ ša ^{arah}Abu ūmu 1^{kam}
 5 šattu 3^{kam} ^aNabû-nâ'id šar Bâbili^{ki}
 3 ma-na 1/3 šiqil ^{kitâ}tu-ma-nu
 ša ūmu 4^{kam} ša ^{arah}Ulûlu ūmu 16^{kam}
 ša ^{arah}Ulûlu
 ša šanîta(-ta) ^{subât}lamḥuššê^{meš} a-na
^{hišpari}
 1/2 ma-na [a-na] bît dul-lu
 10 5/6 ma-na a-na bît karê^{meš}
 ša šanîta(-ta) ^{subât}lamḥuššê^{meš} ša
^{arah}Ulûlu
 2 ma-na ^{kitâ}tu-ma-nu a-na ^{hišpari}
 1/3 šiqil a-na bît dul-lu
 1/3 šiqil a-na bît karê^{meš}
 15 a-na ^{subât}lamḥuššê ša ^{arah}Tišrîtu
 ūmu 8^{kam}
 5/6 ma-na ^{ti-me} kab-ba-ru
 ša . . ta-KIL ša ^aUšur-a-mat-su
 u ^aAš-ka'-ti 1 1/2 ma-na
 a-na ^{is}U-ZU ba-ni-ti qâtâ
 u tur-ri-e ša bâbâti^{me}

for a stately garment of the 1st day of Ab,
 the 3rd year of Nabonidus, king of Babylon.
 3 minas, 1/3 shekel of woven cloth
 of the 4th day of Elul, the 16th day
 of Elul,
 of two stately garments for
 the weaver.
 1/2 mina [for] the work house,
 5/6 mina for the store house,
 of two stately garments of
 the month Elul.
 2 minas of woven cloth for the weaver,
 1/3 shekel for the work house,
 1/3 shekel for the store house,
 for a stately garment of the 8th day of
 Tishri.
 5/6 mina of *kabbaru*³ weaving
 of . . . KIL⁴ of Ušur-amâtsu
 and Ashka'ti. 1 1/2 minas
 for ^{is}U-ZU,⁵ made by hand,
 and *turrê*⁶ of gates.

¹ Br. 12055 gives ^{subât}ŠA-LÂM = lamḥuššû. See MA p. 486.

² Cp. with ^{kitâ}ti-mu, REN 113:1,9.

³ MA p. 367 translates *kabbaru* 2 "flax," "bast." See Nbn 163:2; 164:12. It seems possible to connect *kabbaru* with Hebrew כָּבַר = "to bind together," "to plait," "to intertwine." The nominal forms כֶּבֶר = "sieve," and כְּבִיר = "something netted" are suggestive, though *kabbaru* = "very large" would convey the same idea when qualifying *ti-me* "weaving," or "woven material." See *Proceedings of the Society of Biblical Archaeology*, Jan. 1916, p. 29, line 11, for what may be read ^{ganâ}ti-mu.

⁴ The primary meaning of the sign KIL is "enclosure," as the form of the sign indicates. It is difficult to determine whether *ta* should be read with KIL or a preceding sign which is illegible. If KIL is to be read as a separate ideogram, it probably refers to some sacred compound of the deities Ušur-amâtsu and Ashka'ti.

⁵ The correct meaning of ^{is}U-ZU is not easy to determine. M 7263 gives ^{ganâ}ušu as a value of the DI sign. Barton in OBW, No. 415:4, translates the expression as "a kind of reed." As ZU also has the value ŠU, ^{is}U-ZU may be read ^{is}û-šû, but this reading is too precarious to form the basis of a final conclusion. Cp. ^{šam}ezizu, HWB p. 36.

⁶ There are few occurrences of the word *turru*. See MA p. 1189. In the building inscriptions of Nebuchadrezzar occur the following passages: NKI 86:13, *i-na tu-ur-ri e-ti-i ša abulli* ^aIš-ta-ar, "at the upper *turru* of the Ishtar gate." NKI 188:33,34, *iš-tu si-ip-pi i-mi-it-ti ša abulli* ^aIš-ta-ar a-di tu-ur-ri ša-ap-lî-i ša Ni-mi-it-ti-^aEn-lil, "from the right threshold of the Ishtar gate up to the lower *turru* of Ni-mitti-Enlil". In the latter case Langdon translates "bastion," and in his glossary he has *turru* = Turm, or "tower." The word may be connected with the root תור, in which case it would refer to something curving in the form of a circle. Nbk 134:5,14,17 furnishes the expressions *bâb tu-ru* and *tu-ru bâbi*. As TU has the value *târu*, it may be that *tu-ru* should be read *turru(-ru)*. The translation "walls, or towers of the gates" for *tur-ri-e ša bâbâti*^{me} may be approximately correct. It is not unlikely that the reference is to some kind of wicker or wattle work.

No. 228. MONEY PAID FOR VARIOUS ARTICLES.

As an itemized statement of various transactions, this document gives a glimpse of the commercial and industrial activities of the time. It may be a compilation from smaller documents.

5	<i>šiqil kaspi ina kaspi ša ir-bi</i> <i>a-na riqqê^{sum} ša bit^m Rab-ba-ni-e</i> <i>2 1/2 šiglê a-na i^sdalâtî^{mes}</i> <i>ša bit^hšparê^{mes} napḫaru 7 1/2</i> <i>šiqil kaspi</i>	5 shekels of silver of the silver of the income for the wood of the house of Rab-bâni; 2 1/2 shekels for the doors of the weavers' house; Total, 7 1/2 shekels of silver,
5	<i>a-na m^aNabû-šum-lîšir apil-šu ša</i> <i>m^aNabû-mukîn-zêr u m^aGi-mil-lu</i> <i>apil^m Ardî-ia na-dîn</i> <i>1 1/2 šiqil kurummatê^{sum} -šu ša</i> <i>arab^h Araḫsamnu</i> <i>m^aZêri-ia apil^m Ahê^{mes}-ša-a</i>	to Nabû-shum-lîšir, the son of Nabû-mukîn-zêr, and Gimillu, the son of Ardîa, are given. 1 1/2 shekels, his food of the month Marchesvan, Zêriâ, the son of Ahê-šâ;
10	<i>1/2 šiglu a-na 5/6 ma-na anaki</i> <i>a-na m^aLib-luṭ^h nappahî na-dîn</i> <i>1 šiglu a-na m^aBalât-su apil^m Ardî-^aNabû</i> <i>u h^hšâbê^{me} ša it-ti-šu a-na pâni h^hšatammi</i> <i>il-lîk na-dîn</i>	1/2 shekel for 5/6 mina of lead to Libluṭ, the blacksmith, is given. 1 shekel to Balât-su, the son of Ardî-Nabû, and the soldiers, who with him to the presence of the administrator went, is given.
15	<i>arab^h Araḫsamnu ûmu 25^{kam}</i> <i>^aNabû-kudurri-ušur šar Bâbilî^{ki}</i>	The 25th day of Marchesvan of Nebuchadrezzar, king of Babylon.

No. 379. ITEMIZED STATEMENT OF EXPENDITURES.

Additional phases of Babylonian life are presented in this document. The temple was interested in all the activities of society, as is indicated by the varied entries in this record.

	<i>2 šiglê 2-ta qâtâ^{me} a-na 1 gur 1 pi</i> <i>24 qa ŠE-BAR</i> <i>a-na qîmi ša-lam bîti a-na m^aŠamaš-</i> <i>aḫ-iddin</i> <i>1 šiglu a-na 2 pi 18 qa ŠE-BAR a-na</i> <i>ki-is-sa-ti alpê^{me}</i> <i>ša i^stal-la-ak-ti² a-na m^aZêri-ia apil</i> <i>m^aNa-na-a-aḫ-iddin</i>	2 shekels and two-thirds for 1 kor, 1 pi, 24 qa of barley for flour <i>šalam bîti</i> ¹ to Shamash- aḫ-iddin; 1 shekel for 2 pi, 18 qa of barley for the fodder of the oxen of the road to Zêriâ, the son of Nanâ-aḫ-iddin (are given).
5	<i>2 šiglê a-na 1 gur ŠE-BAR ina</i> <i>kurummatê^{sum} me ša h^hqi-i-pi</i>	2 shekels for 1 kor of barley out of the maintenance of the guardian

¹ For other occurrences of the phrase *šalam bîti* see 198:6; 203:6; 379:2. *Šulmu* (*DI-mu*) *bîti* occurs in 12:2, while *ša-la-mu bîti ša* ^a*Adad* occurs in *Nbn* 318:5. Cf. also *Nbn* 641:4; 767:2; *Cyr.* 229:3; and *REN* 189:2; 192:2. The word *šalmu*, construct, *šalam*, means "health," "prosperity," "safety." It is evident that in the contexts just quoted it is used in the sense of some provision for the good condition or complete furnishing of a house.

² *i^stal-la-ak-ti* is an unusual expression on account of the determinative for wood. *Tallaktu*, from *alâku*, = "walk," "step," "road," "entrance." It is possible that it may refer to something like a corduroy road, or a bridge-like structure through a marsh. Analogy with French *chemin de fer* and German *Eisenbahn* suggests the possibility of wooden tracks for carts drawn by oxen.

<i>ina maš-šar-ti ša ḥappirê^{me} u</i> <i>ḥnuḥatimmê^{me}</i>	from the <i>maššartu</i> ¹ of the brewers and the bakers;
<i>1 šiglu a-na 2 pi 18 qa ŠE-BAR ša</i> <i>kurummatê^{zun} ša ḥItti-ilânî^{me}-ia</i>	1 shekel for 2 <i>pi</i> , 18 <i>qa</i> of the barley of the maintenance of Itti-ilâniâ,
<i>ḥnaggar ḥelippê^{me} ḥagarru</i>	the ship-carpenter, the hired laborer;
<i>1 šiglu a-na 2 pi 18 qa a-na ki-is-sa-tu</i> <i>ša iššurâti^{zun}</i>	1 shekel for 2 <i>pi</i> , 18 <i>qa</i> for the provender of fowls,
10 <i>mā Innina-ri-šu-u-a</i>	Innina-rišûa (received).
<i>arab Nisanu ūmu 15^{kam} šattu 10^{kam} Nabû-nâ'id</i> <i>šar Bâbili^{ki}</i>	The 15th of Nisan, the 10th year of Nabonidus, king of Babylon.

No. 276. STIPULATION THAT NO COMPLAINT SHALL BE MADE ABOUT A DEBT.

Babylonian law was very exact and all contracts were drawn up with great care so as to avoid all possible future litigation. The document that follows is an example of this.

<i>1 pi ŠE-BAR ša mā Bêl-nâ'id</i> <i>apil-šu ša mā Banîtum(-tum)-êreš</i> <i>ina muḥ-ḥi ḥIna-qât-ā Nabû-ša-kin</i> <i>ḥgal-la ša ḥm^l A-ga-a-ga-šu</i>	1 <i>pi</i> of barley belonging to Bêl-nâ'id, the son of Bânîtum-êresh, to be paid by Ina-qât-Nabû-shâkin the slave of Agâgashu,
5 <i>ina arab Ayaru i-nam-dîn</i> <i>ḥIna-qât-ā Nabû-ša-kin</i> <i>it-ti mā Šamaš-iddin</i> <i>ḥMu-še-zib-ti</i>	in the month Iyyar he shall pay. Ina-qât-Nabû-shâkin with Shamash-iddin, Mushêzibtî,
<i>u ḥBa-bu-nu a-na eli</i>	and Babunu concerning
10 <i>ra-šu-tu-šu ul i-dib-bu-ub</i> <i>ḥmukinnu ḥKi-dîn-ā Marduk apil-šu</i> <i>ša mā Nabû-šum-ukîn ḥdupšarru mā Anum-</i> <i>aḥ-iddin</i>	his claim shall not go to law. Witness: Kidin-Marduk, the son of Nabû-shum-ukîn. Scribe: Anum- aḥ-iddin,
<i>apil-šu ša ḥIm-bi-ia Uruk^{ki}</i> <i>arab Arahsamnu ūmu 17^{kam} šattu 16^{kam}</i>	the son of Imbiâ. Erech, the 17th day of Marchesvan, the 16th year of Nabonidus, king of Babylon.
15 <i>ā Nabû-nâ'id šar Bâbili^{ki}</i>	

No. 17. RECORD OF INTEREST TO BE PAID.

Usury was a common practice of the Babylonian business world and the rate of interest for each transaction was fixed by documents such as the following.

<i>15 šigil kaspi ša mā Nabû-zêr-lîšir</i>	15 shekels of silver of Nabû-zêr-lîshir,
<i>apil-šu ša ḥNa-dîn ina muḥ-ḥi mā Marduk-</i> <i>šum-iddin</i>	the son of Nâdin, to be paid by Marduk- shum-iddin,

¹ The exact meaning of *maššartu* is still uncertain. It seems to refer to a monthly stipend for temple officials.

- apil-šu ša* ^{ma}*Marduk-êriba a-di* ^{arah}*Addaru* the son of Marduk-êriba. Up to Adar
hu-bu-li ul-tu ^{arah}¹
 5 *ina muh-ḥi 1 ma-ni-e 8 siglu kaspi* upon 1 mina 8 shekels of silver
ina muh-ḥi-šu i-rab-bi upon it shall increase.
ḥmu-kin-nu ^{ma}*Nabû-êtir apil-šu ša* Witnesses: Nabû-êtir, the son of
^{ma}*Nâ'id-Marduk* Nâ'id-Marduk,
^{ma}*Nabû-shum-ukîn apil-šu ša* ^{ma}*Nad-na-a* Nabû-shum-ukîn, the son of Nadnâ,
 10 *ù ḥdupšarru* ^{ma}*Ešî-êtir* and the scribe, Eshî-êtir
apil-šu ša ^{ma}*Nabû-shum-ishkun(-un)* the son of Nabû-shum-ishkun.
Uruk ^{ki} ^{arah}*Kislîmu* Erech, the 16th day of
ûmu 16 ^{kam} *šattu 6* ^{kam} Kislev, the 6th year
^{ma}*Nabû-kudurri-ušur.* of Nebuchadrezzar.

No. 268. MONEY PAID FOR DIGGING A CANAL.

Babylonia was supplied with a network of irrigation canals. It is likely that new canals were continually being dug and old ones cleared of sediment or repaired after the bursting of a dyke. Special laborers were hired for this ditch work.

- 3 1/2 šiqil kaspi a-na ḥi-ru-tu* 3 1/2 shekels of silver for the excavation of
nâri ša ina abulli ^a*Adad* the canal which is at the great gate Adad;
^{ma}*Bânîa Sin-ushallim* Bânîa, Sin-ushallim,
^{ma}*Marduk-nâšir u* ^{ma}*Nabû-šarr-a-ni* Marduk-nâšir and Nabû-sharrani,
 5 *ḥagarrâtu* ^{me} 110 *ammatu* hired laborers, 110 yards
i-ḥi-ir-ru-û shall excavate.
1 1/2 šiqil ba-ab-ti 1 1/2 shekels, the balance (of)
4 1/2 šiqil a-na ḥagarrâtu ^{me} 4 1/2 shekels for the hired laborers,
ša nâra ina abulli ^a*Adad* who the canal at the great gate Adad
 10 *i-ḥi-ir-ru-û* ^{ma}*Zêria* shall excavate, Zêria,
apil ^{ma}*Na-na-a-aḥ-iddin* the son of Nanâ-aḥ-iddin, (received).
^{arah}*Šabâtu ûmu 22* ^{kam} *šattu 7* ^{kam} The 22nd day of Shabat, the 7th year
^a*Nabû-nâ'id šar Bâbilî* ^{ki} of Nabonidus, king of Babylon.

No. 408. REPORT OF HARVEST MONEY AND HIRE OF LABORERS.

The temple had vast land holdings and many laborers were required to harvest the products of fields, gardens and groves. This document indicates that there were gangs of 100 men under the direction of overseers.

- 1/2 ma-na 5 šiqil kaspi ri-ḥi-it* 1/2 mina, 5 shekels of silver, the balance
ebûri-šu-nu of their field produce

¹ The common rate of interest is indicated by the following oft-repeated statement in Babylonian contracts, *ša arḥi ina muhḥi 1 manê 1 šiqil kaspi ina muhḥi-šu irabbi*, "monthly upon 1 mina 1 shekel upon it shall increase." The Babylonian mina contained 60 shekels. A monthly increase of 1 shekel would mean a yearly increase of 12 shekels, or 20%. It is likely that the name of the month Sivan should be restored in the above document. This would mean an interest of 8 shekels for 8 months, if Sivan and Adar are not to be counted in making the computation. If they are to be included, the interest would be 8 shekels for 10 months, a little below the standard rate.

- ša šattu 11^{kam} 1/3 3 šiqil kaspi
 ina kurummatê^{zun} -šu-nu
 nap̄haru 58 šiqil kaspi a-na ^{ma}In-nin-
 aḫê^{me}-iddin
 u ^{ma}In-nin-ni-šum-ušur ^hrab 100^{mes} na-din
 5 5 šiqilê a-na i-di ša 5 ^hagarrātu^{me}
 ša ṭi-du a-na eli ^{is}ša-ki-il-lu
 i-zab-bi-lu a-na ^{ma}Na-na-a-ḫ-iddin
 apil-šu ša ^mArdi- ^aNabû na-din
^{arab}Du'ûzu ūmu 2^{kam} šattu 10^{kam} ^aNabû-nâ'id
 10 šar Bâbilî^{ki}
- of the 11th year; 1/3 [mina], 3 shekels of silver
 out of their maintenance;
 total 58 shekels of silver to Innin-
 aḫê-iddin
 and Inninni-shum-ušur, chiefs of 100, are given.
 5 shekels for the hire of 5 laborers,
 who ṭidu¹ to the šakillu² trees
 carry, to Nanâ-aḫ-iddin,
 the son of Ardi-Nabû, are given.
 The 2nd day of Tammuz, the 10th year of
 Nabonidus, king of Babylon.

No. 269. RECORD OF THE PRICE OF A HORSE.

The horse was used in chariots and wagons. There are also references to riding horses. In this record a partial payment is made for a horse and provision made for the payment of the balance three months later.

- 2 ma-na kaspi ina 3 5/6 ma-na
 kaspi šimu ištên(-en) sîsi
 ru-uh-ḫu ina sîsê^{mes}
 ša ina qât ^mŠum ukîn
 5 apil ^mBêl-zêr ab-ku-nu
^mBa-zu-zu apil ^{ma}Šamaš-uballit(-it)
 u ^mIlu-gil-la-a-a
 apil ^mBa-la-ṭu
 maḫ-ru ri-e-ḫi
 10 1 5/6 ma-na kaspi ina pa-ni-šu-nu
 ina ^{arab}Kislimu i-nam-din
^{arab}Ulûlu ūmu 4^{kam} šattu 8^{kam}
^aNabû-nâ'id šar Bâbilî^{ki}
- 2 minas of silver of 3 5/6 minas
 of silver, the price of one horse
 ruḫḫu³ among horses,
 which from Šum-ukîn,
 the son of Bêl-zêr, are brought,
 Bazuzu, the son of Shamash-uballit,
 and Ilugillâ,
 the son of Balâṭu,
 received. The balance,
 1 5/6 minas of silver at their disposal,
 in the month Kislev he shall pay.
 The 4th day of Elul, the 8th year of
 Nabonidus, king of Babylon.

No. 206. FOOD GIVEN TO WORKMEN.

Labor was remunerated with food as well as with money. This record shows that a man and his son received one standard measure of dates as their sustenance for a month.

- 1 gur suluppi kurummat-su-nu
 ša ul-tu ūmu 25^{kam} ša ^{arab}Nisannu
- 1 kor of dates, their maintenance,
 which from the 25th day of Nisan,

¹ See *gadû*, MA p. 908, for equation *IM-TIK* = *gadûtum* = *ṭidu*. Cf. Br. 8401. The meaning of *gadû*, *gadûtu* is "clay jar," "earthen vessel." HWB p. 581 connects *ṭi-du* with *ṭitum*, the latter having the meaning "clay," "loam." It may be that *ṭidu* should be translated "loam," carried to the *šakillu* trees for the purpose of enriching the soil.

² See MA p. 1026 for the term *šakillu* used as the name of a tree.

³ NbK 132:19 contains a reference to *alpu ru-uh-ḫu-ti*. It is difficult to determine the meaning with certainty.

- šattu 39^{ka}m a-di ūmu 25^{ka}m
 ša^{arah} Ayaru^m Dan-nu^a Nergal
 5 ^hka-šir¹ ū mārū-šu
 ša^{qanā} sil-li tab-ba-na-a-ta²
 a-na Bābili^{ki} iš-šū-ū
 it-ta-šū-ū
^{arah} Nisannu ūmu 25^{ka}m šattu 39^{ka}m
 10 ^aNabû-kudurri-ušur šar Bābili^{ki}

the 39th year, to the 25th day
 of Iyyar, Dannu^a Nergal,
 the binder, and his son,
 who reed basket-work
 to Babylon brought,
 received.
 The 25th day of Nisan, the 39th year
 of Nebuchadrezzar, king of Babylon.

No. 181. EXPENDITURE OF MONEY FOR VARIOUS PURPOSES.

This itemized statement indicates that a record was kept of the tasks performed by laborers and the money paid to them.

- 1 1/2 šiqil kaspi kurummatê^{zun}-šu ša^{arah} Tebêtu
^mArdi-ia apil^m Šû-la-a išši(GIŠ)
 3 1/2 šiqil kaspi ri-ḫi-ti
 kurummatê^{zun} ša 11 šâbê^{mes} ša a-na
 5 eli kupri šap-ru
^mIna-ešî-êṭir apil-šu
 ša^{ma} Na-na-a-aḫ-iddin išši(GIŠ)
 1 šiqil^{ma} Nabû-nâdin-aḫi
 ša ana eli qanâti^{me} šap-ru
 10 ^{arah} Tebêtu ūmu 16^{ka}m šattu 24^{ka}m
^aNabû-kudurri-ušur
 šar Bābili^{ki}

1 1/2 shekels of silver, his maintenance of
 the month Tebet,
 Ardîa, the son of Shulâ, received.
 3 1/2 shekels of silver, the balance
 of the maintenance of 11 soldiers who for
 asphalt are sent,
 Ina-eshî-êṭir, the son
 of Nanâ-aḫ-iddin, received.
 1 shekel, Nabû-nâdin-aḫi,
 who for reeds is sent, (received).
 The 16th day of Tebet, the 24th year
 of Nebuchadrezzar,
 king of Babylon.

No. 184. MONEY RECEIVED FOR MEN WHO PERFORMED SERVICE FOR THE KING.

Messengers and porters were in the constant employ of the temple. This document refers to three men who were paid for delivering something to the king.

- 19 šiqil kaspi ina 50 šiqil kaspi
 ša^{arah} Du'âzu šattu 22^{ka}m
 a-na^{ma} Na-na-a-aḫ-iddin
 apil^m Ar-rab^m Amêl^a Na-na-a
 5 apil^m Balât-su u^m Amêl^a Na-na-a
 apil^m Aḫ-DAGAL-qar ša
 ri-ḫa-a-ta³ a-na šarri
 iš-šū-ū nadna(-na)
 a-na makkuri mahrû(-ru)
^{arah} Tišrîtu ūmu 10^{ka}m šattu 22^{ka}m
^aNabû-kudurri-ušur šar Bābili^{ki}

19 shekels of silver of 50 shekels of sil-
 ver, which in the month Tammuz, the 22nd year,
 for Nanâ-aḫ-iddin,
 the son of Arrab, Amêl-Nanâ,
 the son of Balâtsu, and Amêl-Nanâ,
 the son of Aḫ-DAGAL-qar, who
 riḫâta to the king
 brought, are given,
 for the treasury are received.
 The 10th day of Tishri, the 22nd year
 of Nebuchadrezzar, king of Babylon.

¹ ^hka-šir, from kašâru (qašâru) = "to tie," "to bind," seems in this context to be related to the work of basket making.

² With tab-ba-na-a-ta compare tab-ni-ti, 179:3. The meaning of Hebrew תְּבִנִית is "construction," "model," "form," "resemblance."

³ See note 3, p. 20.

No. 168. LIST OF SOLDIERS.

This document makes it apparent that soldiers were apportioned to certain persons who needed them. At any rate a record was kept of the soldiers belonging to an individual.

<i>ma</i> Na-na-a-karâbi <i>apil</i> -šu ša	Nanâ-karâbi, the son of
<i>ma</i> Šû-zu-bu <i>apil</i> <i>ma</i> Na-na-a-aḥ-iddin	Shûzubu, son of Nanâ-aḥ-iddin,
<i>ma</i> Šum-ušur <i>apil</i> <i>ma</i> In-nin-zêr-ibni	Shum-ušur, the son of Innin-zêr-ibni,
<i>ma</i> Kal-ba-a <i>apil</i> <i>ma</i> Amêl- <i>a</i> Na-na-a	Kalbâ, the son of Amêl-Nanâ,
5 <i>ma</i> Amêl- <i>a</i> Na-na-a <i>ma</i> Ta-qîš- <i>a</i> Gula	Amêl-Nanâ, Taqîsh-Gula,
<i>napharu</i> 5 šâbê ^{meš}	total, 5 soldiers
ša <i>ma</i> Na-na-a-karâbi	of Nanâ-karâbi,
<i>apil</i> <i>ma</i> Tâb-šar	the son of Tâb-šar
<i>arah</i> Kislimu ūmu 17 ^{kam} šattu 32 ^{kam}	The 17th day of Kislev, the 32nd year
10 <i>a</i> Nabû-kudurri-ušur šar Bâbili ^{ki}	of Nebuchadrezzar, king of Babylon.

No. 205. RECORD CONCERNING THREE TABLETS.

The statements in this document indicate that a record was kept of the clay tablets or contracts which were drawn up for different individuals. The temple scribes who were skilful in writing the cuneiform language were doubtless in great demand when documents or letters had to be prepared. Such a list as is here given may have been simply for the tabulation of the documentary output on a certain day.

1 <i>duppu ina pâni</i> <i>ma</i> Šamaš-šum-iddin	1 tablet at the disposal of Shamash-shum-iddin,
<i>apil</i> <i>ma</i> Nabû-balât-su-iqbi	the son of Nabû-balâtsu-iqbi,
1 <i>duppu ina pâni</i> <i>ma</i> Nabû-êtir <i>apil</i>	1 tablet at the disposal of Nabû-êtir, the son
<i>ma</i> Êa-iddin	of Êa-iddin,
1 <i>duppu ina pâni</i> <i>ma</i> Ardi- <i>a</i> Bêl	1 tablet at the disposal of Ardi-Bêl,
<i>apil</i> <i>ma</i> Šamaš-iddin	the son of Shamash-iddin.
5 <i>arah</i> Tišritu ūmu 5 ^{kam}	The 5th day of Tishri,
šattu 12 ^{kam}	the 12th year
<i>a</i> Nabû-kudurri-ušur	of Nebuchadrezzar,
šar Bâbili ^{ki}	king of Babylon.

No. 338. MONEY PAID FOR THE HIRE OF LABORERS.

Exactness in Babylonian temple accounts is indicated in this document. An official record had to be made of the sources of the money paid to laborers, in this case, gate revenue and the price of two oxen. For other references to gate revenue, or toll money, see Nos. 273, 288, 309, 315, 356, 359, 360, 384 and 404.

44 šiqû kaspi a-di 19 šiqîlê mah-ru-û	44 shekels of silver, including 19 former shekels,
ša ultu ūmu 10 ^{kam} ša <i>arah</i> Ulûlu 2 ^{kam}	which from the 10th day of second Elul

	<i>a-di ûmu 29^{kam} ša araḥ Ulûlu 2^{kam}</i>	to the 29th day of second Elul
	<i>a-na qu-up-pu ša bâbi i-ru-bu</i>	in the box of the gate entered;
5	<i>6 šiqil kaspi ša ina šîmi 2 alpi-i</i>	6 shekels of silver, which out of the price of
	<i>ardâni^{me}</i>	two work oxen
	<i>ina gât ^mŠa-^aNabû-i-šal-lim na-ša-a</i>	from Sha-Nabû-ishallim are brought;
	<i>a-na i-di ša ^hagarrât^{me}</i>	for the hire of workmen
	<i>a-na ^mU-qu-pu</i>	to Uqupu
	<i>u ^{ma}Na-na-a-ah-iddin na-din</i>	and Nanâ-ah-iddin are given.
10	<i>araḥ Ulûlu 2^{kam} ûmu 29^{kam}</i>	The 29th day of second Elul,
	<i>šattu 10^{kam} ^aNabû-nâ'id šar Bâbili^{ki}</i>	the 10th year of Nabonidus, king of Babylon.

No. 384. SHIP AND GATE RECEIPTS.

Ships and boats also contributed to the revenue of Babylonian temples. This probably came from the payment of fare or freight. It is interesting that ship and gate receipts are mentioned together in this document. For other references to ship receipts see Nos. 298 and 404. Ship revenue consisted of gold as well as silver.

	<i>1 1/2 ma-na kaspi 1 šiqil ribâtu(-tu)</i>	1 1/2 minas of silver, 1 shekel and a quarter
	<i>ḥurâši ir-bi ša ⁱelippi</i>	of gold, the income of the ship
	<i>ša ^{subât}kusûti</i>	of the temple vestment;
	<i>1/2 ma-na 5 šiqil kaspi ir-bi</i>	1/2 mina 5 shekels of silver, the income
5	<i>ša qu-up-pi-e ša bâbi</i>	of the box of the gate.
	<i>araḥ Šabâtu ûmu 25^{kam}</i>	The 25th day of Šabaṭ,
	<i>šattu 5^{kam} ^aNabû-nâ'id</i>	the 5th year of Nabonidus,
	<i>šar Bâbili^{ki}</i>	king of Babylon.

No. 71. RECEIPT FOR THREE IRON SICKLES.

The value of this text is the clue it gives to the meaning of *NIG-GAL-LA*, when used in the sense of an iron instrument.

	<i>3 NIG-GAL-LA¹ parzilli</i>	3 sickles of iron
	<i>a-na e-ši-du</i>	for the harvesting
	<i>ša šam-mu ina pâni</i>	of grass [are] at the disposal of
	<i>^mRi-mut</i>	Rimût,
5	<i>^hMU ša KIL alpi</i>	the servant of the ox enclosure.
	<i>araḥ Addaru ûmu 25^{kam}</i>	The 25th day of Adar,
	<i>šattu 36^{kam}</i>	the 36th year
	<i>^aNabû-kudurri-ušur</i>	of Nebuchadrezzar,
	<i>šar Bâbili^{ki}</i>	king of Babylon.

¹ Various suggestions have been made as to the meaning of *NIG-GAL-LA* in the sense of a metal implement. See ZK II p. 325 and p. 414. As an instrument for harvesting grass it seems to be connected with Hebrew קַלָּה, Arabic منجل, Syriac ܡܢܓܠܐ = "sickle." The Semitic root קַלָּ may be borrowed from Sumerian.

No. 350. PAYMENT OF SHIP LABORERS.

This document evidently refers to men on the bank of a stream pulling a ship or boat by means of a rope.

15 *šiqil kaspi a-na ḥagarrûtu^{me}*
ša ṣelippê^{mes} a-na Sip-par
î-šad-da-du ṁU-ba-ru
û māŠamaš-zêr-ibni
 5 *it-ta-šu-û*
arab Ayearu ûmu 25^{kam} šattu 11^{kam}
āNabû-nâ'id šar Bâbili^{ki}

15 shekels of silver for the hired laborers,
 who the ships to Sippar
 draw, Ubaru
 and Shamash-zêr-ibni
 received.

The 23rd day of Iyyar, the 11th year
 of Nabonidus, king of Babylon.

No. 154. RECEIPT FOR TWO COATS OF MAIL AND SESAME.

This document is interesting because it shows that protective garments and food were furnished to those who took care of fowls under the direction of the chief caretaker. The element of danger in the work intimates that it was carried on in some district outside the city.

2 *ṣubâtîsir-a-am^{me}*
 12 *qa šamaššammi ṁEšî-êtir*
[apil^m] Li-ku-nu u ṁRi-mut
apil māNabû-šum-ukîn
 5 *ša a-na ṁTâb-šar-āInnina*
ḥrê'û iṣ-ṣur
a-na rê'û-û-tu
na-dan it-ta-šu-û
arab Ayearu ûmu 17^{kam}
 10 *šattu 39^{kam}*
āNabû-kudurri-uṣur
šar Bâbili^{ki}

2 coats of mail,
 12 qa of sesame Eshî-êtir,
 the son of Likunu, and Rîmût,
 the son of Nabû-shum-ukîn,
 who to Tâb-shar-Innina,
 the keeper of fowls,
 for the work of tending (fowls)
 are given, received.

The 17th day of Iyyar,
 the 39th year
 of Nebuchadrezzar,
 king of Babylon.

No. 294. DONKEY AND FLOUR FURNISHED FOR A JOURNEY.

A glimpse is given in this record of a man about to travel to a distant part of the country. Money is advanced to pay for his means of transportation and his sustenance on the journey.

50 *šiqil kaspi a-na*
1 imêri alakti(A-GUB-BA)¹
û a-na qîmi(ZID-DA)-šu
a-na māNabû-mušêtiq-urra
 5 *apil māIštar-na-din-aḥi*

50 shekels of silver for
 1 road donkey
 and his flour
 to Nabû-mushêtiq-urra,
 the son of Ishtar-nâdin-aḥi,

¹ Cf. Br 11494. The sign BA simply represents the overhanging vowel of A-GUBA.

ša a-na ^{ma}Te-ma-a¹

šap-ra na-din

arak Addaru ūmu 5^{ka}m šattu 5^{ka}m^aNabû-nâ'id šar Bābīlī^{ki}

who to the land of Temâ

is sent, are given.

The 5th day of Adar, the 5th year

of Nabonidus, king of Babylon.

¹ Cf. *REN* 134:4,5. Delitzsch in *Wo lag das Paradies?* p. 301 f. discusses ^{al}Te-ma-a-a and connects it with שַׁפְרָא, *Jeremiah* 25:23, *Job* 6:19, and ܫܦܪܐ, a city in Arabia southeast of Petra, of known importance as early as 500 B. C. Consult Hastings, *Dictionary of the Bible*, Vol. IV. p. 694, and Hogarth's *The Penetration of Arabia*, p. 280 ff. That Temâ, or Teimâ, was "on the old route from the Gulf of Akabah to the Persian Gulf" and "a dividing point of roads from Petra to Gerra (on the Persian Gulf) in the east and Sheba in the south," indicates that it was an important stopping place for caravans. It is called 𐤌𐤌𐤓𐤌 on Ptolemy's map of Arabia Felix. For a map showing the land surface features of Arabia see at the close of Hogarth's *The Penetration of Arabia*. The line of oases, within easy reach of one another, stretching from the Euphrates river to Teimâ, should be noted. An exceedingly interesting indication of the ancient culture of Teimâ is a monument known as the Teimâ Stone. See Cooke's *North Semitic Inscriptions*, p. 195 ff. The script is that of "the early part of the middle period of Aramaic writing," and the contents deal with the introduction of the worship of a foreign deity. Cooke says, p. 197, "Caravans (*Job* 6:19) on their way to Egypt or Assyria halted here; and the influence of commerce with these two countries is evident in this stone: the name of the priest's father is Egyptian, the figures of the god and his minister are Assyrian." For a photograph of the stone see Hogarth's *The Penetration of Arabia*, opposite p. 282.

In the Chronicle of Cyrus concerning the reign of Nabonidus and the fall of Babylon it is recorded that Nabonidus was in ^{al}Te-ma-a in the 7th, 9th, 10th and 11th years of his reign, while the son of the king (i. e., Belshazzar), the princes and soldiers were in ^{ma}Akkadu. See *Transactions of the Society of Biblical Archaeology*, Vol. VII, p. 156 ff. Pinches, *ibid.* p. 171, connects ^{al}Te-ma-a with ^{Te-e}ki ša ki-ir-ba Bābīlī^{ki} and ^{Tu-ma}ki shown on a map of Babylon, *ibid.* p. 152. Aside from the difficulty of equating ^{al}Te-ma-a with ^{Te-e}ki, and ^{Tu-ma}ki it is stated in the chronicle that the king did not go to Babylon, thus intimating that he was at a place outside the city. Furthermore, the statement that the king was in ^{al}Te-ma-a is followed by the counterstatement that the son of the king was in ^{ma}Akkadu, i. e., the country of Akkad, which included the city of Babylon. These statements can best be harmonized by the inference that the king was not in Akkad and that ^{al}Te-ma-a must be sought without the bounds of that country. Cf. Tiele, *Babylonisch-Assyrische Geschichte*, Part 1, p. 470; and *BA* Vol. 2, pp. 236 f.

Additional proof is furnished by the fact that when the king's mother died in the 9th year of his reign, one of the years when he was in ^{al}Te-ma-a, he is not mentioned as taking part in the mourning which was observed in Akkad. Another link in the chain of evidence is *REN* 134, dated in the 10th year of Nabonidus, when he was in ^{al}Te-ma-a, referring to the food of the king as having been taken to ^{ma}Te-ma-a. The term ^{ma}Te-ma-a cannot refer to a district in Babylon. Two royal leases of land are contained in *REN*. No. 11, dated in the 1st year of Nabonidus, was obtained from the king himself, while No. 150, dated in the 11th year of Nabonidus, when he was at ^{al}Te-ma-a, was obtained from Belshazzar who is mentioned by name. That ^{al}Te-ma-a and ^{ma}Te-ma-a refer to the Arabian city Teimâ and its environs can hardly be doubted. III Rawlinson, *The Cuneiform Inscriptions of Western Asia*, 10 No. 2, associates ^{al}Te-ma-a-a with [^{al}]Ma-as-'-a-a-a and ^{al}Sa-ba-'-a-a-a. Cf. *Keilinschriftliche Bibliothek*, Band II, p. 20 line 53. *Genesis* 25:13—15 gives the names of the sons of Ishmael, and the list includes *Massâ* and *Temâ*. The ^{al}Sa-ba-'-a-a-a may well be the Sabaeans of *Job* 1:15. Cf. Delitzsch *Wo lag das Paradies?* p. 303. *Isaiah* 21:13—14 presents an interesting view of the position of Teimâ as a prosperous city in the desert of Arabia. The term מִטְמָא is equivalent to ^{ma}Te-ma-a.

These facts indicate a hitherto unsuspected condition of affairs during the reign of Nabonidus, the last king of the Neo-Babylonian Empire. If Nabonidus spent much of his time at Teimâ in Arabia, it is quite possible that the northern and central sections of Arabia were under his rule. In approximate distances Teimâ is 250 miles southeast of Petra, 200 miles northwest of Medina, and 150 miles from the Red Sea. It may have been the political center from which Nabonidus governed his Arabian province, while Belshazzar looked after affairs in Akkad. All this corroborates and gives added significance to the position occupied by Belshazzar as an energetic and masterful crown prince. The most interesting revelation, however, is the fact that Arabia was intimately connected with Babylonia in the 6th century B. C.

No. 401. RECEIPT FOR FLOUR GIVEN TO SERVANTS CONSECRATED TO THE GOD BÊL.

The *širkê*, i. e., consecrated servants of Bêl referred to in this document, were menials of the temple of that deity. They were detailed for a certain work, in return for the performance of which they received flour as food.

30 qa qi-mu ša a-na
^hširkê (PA-KAB-DU^{me}) ša ^aBêl
 ša a-na eli alpê^{me}
 šap-ru-nu id-di-nu
 5 ^mZer-bi-bi maḥir(-ir)
 arah Tebêtu ûmu 8^{kam}
 šattu 9^{kam} ^aNabû-nâ'id
 šar Bâbili^{ki}

30 qa of flour which to
 the consecrated servants of Bêl,
 who for oxen
 are sent, they gave,
 Zerbibi received.
 The 8th day of Tebet,
 the 9th year of Nabonidus,
 king of Babylon.

No. 161. GARMENT GIVEN TO A CONSECRATED SERVANT.

This record shows that the class of temple servants known as the *širkûtu*, referred to in the preceding document, received clothing as well as food.

1 ^{subât}KUR-RA
 ša a-na 8 ma-na šipâtê^{zum}
 na-ša-'
 a-na ^{mā}Bêl-e-te-ru
 5 ^hšir-ki na-din
 arah Tebêtu ûmu 9^{kam}
 šattu 36^{kam}
^aNabû-kudurri-ušur
 šar Bâbili^{ki}

1 KUR-RA garment,
 which for 8 minas of wool
 is brought,
 to Bêl-êteru,
 the consecrated servant, is given.
 The 9th day of Tebet,
 the 36th year
 of Nebuchadrezzar,
 king of Babylon.

No. 361. DEDICATION OF AN INDIVIDUAL AS A CONSECRATED SERVANT OF ISHTAR.

A tablet in the Yale Babylonian Collection, *REN* 116, refers to two records of the *širkûtu*, one kept by the temple and one by the nobility. This document is an interesting example of the kind of record kept by the temple.

^mLa-a-ki-pi ša ^mArdi-ia
 apil ^{mā}Nergal-nâsir bêlu-šu
 a-na ^hširkûtu (PA-KAB-DU-û-tu)
 a-na ^aBêlit ša Urul^{ki}
 5 id-di-nu-uš
 arah Addaru ûmu 8^{kam} šattu 7^{kam}
^aNabû-nâ'id šar Bâbili^{ki}

Lâkipi, whom Ardîa,
 the son of Nergal-nâsir, his lord,
 for the *širkûtu*
 to the Bêlit of Erech (i. e., Ištar)
 gave.
 The 8th day of Adar, the 7th year
 of Nabonidus, king of Babylon.

No. 322. RECEIPT FOR THE TITHE OF BELSHAZZAR.

This record throws light upon the Babylonian custom of paying a tithe for the maintenance of the temple. Even members of the royal family participated in this practice.

<i>1 ma-na kaspi eš-ru-ú</i>	1 mina of silver, the tithe
<i>ša ^{ma}Bêl-šar-ušur mâr šarri</i>	of Belshazzar, the son of the king,
<i>^mŠû-la-a apil-šu ša ^{ma}Ê-a-šum-iddin</i>	Shulâ, the son of Êa-shum-iddin,
<i>ina Ê-an-na ma-ḫi-ir</i>	in Êanna received.
5 <i>arak Ulûlu ûmu 29^{kam} šattu 5^{kam}</i>	The 29th day of Elul, the 5th year
<i>^aNabû-nâ'id šar Bâbili^{ki}</i>	of Nabonidus, king of Babylon.

No. 355. MONEY PAID A MESSENGER SENT TO BELSHAZZAR, etc.

It is known that Belshazzar exercised an authoritative influence over affairs at Erech, which was consonant with his high rank as crown prince and his apparent equality with his father in governmental matters. Hence the interest that attaches itself to this document.

<i>2 šigil kaspi a-na ^{ma}Dan-nu-aḫê^{me}-šu-ibni</i>	2 shekels of silver to Dannu-aḫê-shu-ibni,
<i>apil ^{ma}Nergal-uballit (-it) ša a-na</i>	the son of Nergal-uballit, who to
<i>pa-ni mâr šarri šap-ru</i>	the son of the king (i. e., Belshazzar) is sent;
<i>3 šigil a-na la-bi-nu ša libnâtizun</i>	3 shekels for the making of bricks
5 <i>a-na ^mLa-a-ba-ši</i>	to Lâbâshi (are given).
<i>arak Du'ûzu ûmu 7^{kam} šattu 9^{kam}</i>	The 7th day of Tammuz, the 9th year
<i>^aNabû-nâ'id šar Bâbili^{ki}</i>	of Nabonidus, king of Babylon.

NAME INDICES.

Abbreviations: d., daughter; f., father; gf., grandfather; gs., grandson; h., husband; m., mother; s., son; w. wife.

Determinatives: *âl*, city; *d*, god; goddess; *f*, feminine; *h*, *amêlu*, denoting occupation; *ki*, place; *m*, masculine; *mât*, country; *me*, *meš*, plural; *nâr*, canal; *tâmirtu*, vicinity; *zun*, collective.

Personal Names.

- | | |
|---|---|
| <p><i>Ad-la-ma</i>, f. <i>Bânâ</i>.
 <i>A-ga-a-ga-šu</i>(?), 276:4.
 <i>A-ḫu-lap-ia</i>,¹ s. <i>Bêl-šum-iškun</i>, 57:3; 259:4; 415:3.
 <i>Aḫ-it-tab-ši</i>, f. <i>Iqîša</i>.
 <i>Aḫ-DAGAL-qar</i>(?), f. <i>Amêl-Nanâ</i>.
 <i>Aḫê^{me}-ša-a</i>, <i>Aḫê^{meš}-ša-a</i>,
 1. s. <i>Bêl-iqîša</i>, 10:5.
 2. f. <i>Éanna-šum-ibni</i>, <i>Zêrîa</i>.
 3. ⁿ . . . <i>ḫa-ra-du-û-a</i>, 219:3.
 <i>Aḫê^{me} . . .</i>, f. <i>êtir</i>.
 <i>Aḫu . . .</i>, f. <i>Amêl-Nanâ</i>.
 <i>Aḫu-ši</i>, f. <i>Nabû-bâni-aḫi</i>.
 <i>Aḫu-šu-nu</i>, s. <i>Rîmût</i>, 306:3.
 <i>Aḫu-û-tu</i>, gf. <i>Nâdin</i>.
 ^r<i>A-mat-a</i>, 35:3.
 <i>Amêl-^aÊa</i>, gf. <i>Nabû-kišîr</i>.
 <i>Amêl-malaḫu</i>, 240:9.
 <i>Amêl-^aNabû</i>, f. <i>Šamaš-ana-bîti-šu</i>.
 <i>Amêl-^aNa-na-a</i>,
 1. s. <i>Aḫu . . .</i> 253:4
 2. s. <i>Aḫ-DAGAL-qar</i>(?), 184:6.
 3. s. <i>Balâtsu</i>, 2:10; 184:4.
 4. s. <i>Bêl . . .</i>, 80:18.</p> | <p>5. s. <i>Nanâ-iddin</i>, 250:7.
 6. s. <i>Tabnêa</i>, 180:2.
 7. s. <i>Taqîš-Gula</i>, 168:5.
 8. s. <i>Zâkir</i>, 36:6; 55:8.
 9. f. <i>Ardi-Innina</i>, <i>Kalbâ</i>, <i>Nabû-aḫ-iddin</i>,
 <i>Nanâ-aḫ-iddin</i>, <i>Šamaš-uballit</i>.
 10. 22:3; 151:2; 207:9; 241:8.
 <i>Amêl-ša-tâbtizun-šu</i>, f. <i>Bêl-uballit</i>.
 <i>Amêl-^a . . .</i>, f. <i>Kalbâ</i>.
 <i>Am-me-ni-ilu</i>, 226:8.
 ^a<i>Amurru-il-tu-lu-û</i>, f. <i>Innina-zêr-ibni</i>.
 ^a<i>Amurru-ri-man-ni</i>, f. <i>Éanna-ibni</i>.
 ^a<i>Amurru-zêr-ibni</i>, s. <i>Sin-iddin</i>, 251:14.
 ^a<i>Amurru-û-še-zib</i>, f. <i>Nabû-ušallim</i>.
 <i>Ana-bîti-šu</i>, s. <i>Nanâ-êpuš</i>, 80:13.
 <i>Ana-eli-^aBêl-a-mur</i>, f. <i>Éanna-ibni</i>.
 <i>Ana-^aIštar-tak-lak</i>, ^a<i>Innina</i>, 87:6; 254:3.
 <i>Ana-^aNabû-tak-lak</i>, 4:4.
 <i>An-da-ḫir</i>, gf. <i>Nergal-ašarid</i>.
 ^a<i>A-nu-êreš(-eš)</i>, f. <i>Šû-û-ba-ni</i>.
 ^a<i>A-nu-zêr-ibni</i>, s. <i>Nabû-aḫ-iddin</i>, 80:7.
 ^a<i>A-nu-um-iddin</i>, s. <i>Ardi-Innina</i>, gs. <i>Supê-Bêl</i>,
 398:27.
 ^a<i>Anu-aḫ-iddin</i>, s. <i>Imbâa</i>, 276:12.</p> |
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¹ That *A-ḫu-dan-ia* (Cf. *REN* p. 15) is not the correct reading is indicated in *TNN* p. 302. See *aḫulâp(i)*, *HWB* and *MA*. *REN* p. 15 records the name *A-di-ma-ti-^aIštar* and what should be read *A-ḫu-lap-^aIštar*. The two names have the same meaning.

^aAnu-šum-ibni, s. Innina-zêr-ušabši, 279:9.

Ap-la-a, Apla-a,

1. s. *Ahātu*, f. *Nādin*, 237:13.
2. s. *Arrabtum*, f. *Mušēzib-Bēl*, 65:11; 231:11; 236:12; 248:9; 262:11.
3. s. *Marduk-nāšir*, gs. *Kidinu-Marduk*, 233:3.
4. s. *Nabû-mudammig*, 96:13.
5. s. *Sin-lîq-unnîmi*, f. *Innin-zêr-ušabši*, 376:6.
6. s. *Sin-tabni*, f. *Šamaš-zêr-lîšir*, 390:2.
7. f. *Bânîa*, *Iqîša*, *Kalbâ*, *Lûsi* . . . , *Nādin*, *Nabû-aḫē-iddin*, *Nabû-bâni-aḫi*, *Nabû-êtir*, *Šamaš-šum-ukîn*, *Šarid*, *Šulâ*.
8. f. , 198:12; 233:11.
9. 397:9.

^fA-ḫat-su-nu, 381:5.

A-qar-aḫu, f. *Nabû-nâ'id*.

A-qar-aplu,

1. s. *Bēl-apal-ušur*, f. *Nergal-nāšir*, 6:10.
2. s. *Nabû-nāšir*, 81:3.
3. f. *Nergal-nāšir*.

Ardi-ia, Ardi-ia, Ardi-a,

1. s. *Manna-akî-Arba'il*, 280:4; 308:2; 334:3.
2. s. *Nanîa*, 80:9.
3. s. *Nergal-nāšir*, 361:1.
4. s. *Šulâ*, 181:2.
5. f. *Gimillu*, *Hanbaqu*, *Innin-lîp-ušur*, *Nanâ-karâbi*.
6. 59:2; 126:3; 286:3.

Ardi-^aBēl,

1. s. *Egibi*, f. *Nabû-êtir-napšâti*, 353:11; 419:10.
2. s. *Šamaš-iddin*, 205:3.
3. f. *Ina-ešî-êtir*, *Nabû-êtir-napšâti*, *Šamaš-iddin*, . . . *iddin*.

Ardi-^aÊ-[a], gf. *Marduk-šâpik-zêr*

Ardi-^aIn-nîn,

1. s. *Ezupašir* (*Ezupaḫir*), 207:3.
2. s. *Nabû-nâ'id*, 333:11.
3. f. *Innin-šum-ušur*, *Šamaš-zêr-lîšir*.
4. ⁿ*nappaḫu*, 75:4.
5. 130:3; 333:3,4; 387:2.

Ardi-^aInnina, ^aInnina(-na),

1. s. *Amēl-Nanâ*, 363:2.
2. s. *Gimillu*, 229:14.
3. s. *Kunâ*, 12:3; gs. *Nabû-šarḫi-ilâni*, 6:11.
4. s. *Nabû-šum-ukîn*, 48:4.
5. f. *Anum-iddin*, *Bēl-êtir*, *Gimillu*, *Kiribtum*, *Nādin*.
6. 67:4; 80:17.

Ardi-^aIn-nin-ni, s. *Mušallim-Marduk*, 244:9.

Ardi-^aNabû,

1. s. ⁿ*NI-SUR ginê*, f. *Balātu*, 95:11; 398:3,7,29.
f. *Nabû-bâni-aḫi*, 233:17; 261:15.
2. s. *Rihêti*, 57:4.
3. f. *Balātu*, *Kidinu*, *Nabû-ušallim*, *Nanâ-aḫ-iddin*, . . . 397:2.
4. ⁿ*âtû*, 87, 5; 191:6.
5. 35:4; 408:8.

Ardi-^aNa-na-a, ⁿ*MU* ša *KIL alpê*, 53:5.

Ardi-^aNergal, 417:17.

Ar-rab,

1. s. *Bēl-upaḫḫir*, 80:6.
2. s. *Šamaš-aḫ-iddin*, 396:9.
3. f. *Nanâ-aḫ-iddin*.
4. 210:10; 234:8; 255:8.

Ar-rab-ti, tu, tum,

1. f. *Nabû-kâšir*, *Nabû-ušallim*.
2. gf. *Mušēzib-Bēl*.

A-ša-ag-gi-i, f. *Šamaš-šar-ušur*.

ⁿ*aškapu*, gf. *Nabû-kišir*.

ⁿ*ašlaku*, f. *Ibni-Innina*, gf. *Šumâ*.

ⁿ*asû*, gf. *Marduk-šum-ibni*.

ⁿ*bâ'iru*, gf. *Bânîa*, *Bēl-ibni*, *Nabû-ibni*, *Pir'*.

Ba-an . . . , 1:3.

Ba-bi-ia, s. *Gudadû*, 5:5.

Ba-bu-nu, 276:9.

Ba-bu-tu, gf. *Kiribtu*, *Kurbanni-Marduk*, . . . *Marduk*.

Ba-bu-ut-ti, gf. *Nādin*.

Ba-la-tu, *Balātu*,

1. s. *Ardi-Nabû*, 188:5; 221:1; 387:13;
gs. ⁿ*NI-SUR ginê*, 95:11; 398:3, 7, 8,
15, 16, 20, 21, 29.
2. s. *Hunzû*, f. *Sin-ibni*, 279:13.

3. s. *Innin-šum-ušur*, 329:3.
4. s. *Mušēzib-Bēl*, 418:16; ^h*mār šipri ša Šum-ukîn*, 327:5.
5. s. *Nabû-ētir*, 234:13; 241:22.
6. s. *Nabû-gâmil*, 285:5.
7. s. *Nabû-šum* . . . , 347:5.
8. s. *Sin-ibni*, gs. ^h*rē'û alpi*, 380:18.
9. s. *Šumâ*, 340:4; gs. *Iddin-Papsukal*, 236:10.
10. s. *Šūzubu*, ^h*naggar iselippê*, 402:14.
11. f. *Ilu-gillâ*, *Gimillu*, *Rihēti*, . . . *ēa*.
12. ^h*mār šipri*, 39:7.
13. 110:10(?).

Ba-laṭ-su,

1. s. *Ardi-Ê-[a]*, f. *Marduk-šāpik-zēr*, 257:12.
2. s. *Ardi-Nabû*, 228:12.
3. s. *Mandidi*, f. *Nâdin*, 236:4.
4. s. *Na* . . . , 81:7.
5. s. *Nabû-upahhir*, 232:2.
6. f. *Amēl-Nanâ*, *Bēl-upahhir*, *Ibni-Innina*, *Innin-zēr-ušabši*, *Marduk-šum-ibni*, *Marduk-šum-līšir*, *Nabû-mušētiq-urra*, *Nanâ-iddin*, *Šamaš-aḥ-iddin*.
7. ^h*KUR-UD-DIM-Ū-A*, 37:2.
8. ^h*rab šir-ku*, 38:3.
9. 83:8; 293:4; 403:6.

Ba-ni-ia, *Ba-ni-iâ*, *Bâni-ia*, *Bâni-iâ*,

1. s. *Ad-la-ma*, 352:7.
2. s. *Aplâ*, 270:5; 317:3.
3. s. *Tabnêa*, gs. ^h*bâ'iru*, 113:12; 117:3.
4. s. *Taribi*, 291:4.
5. s. *Nabû-balâṭsu-iqbî*, gs. *Sin-lîq-unnînni*, 353:13.
6. s. *Nadnâ*, 292:4.
7. s. *Nergal-ušēzib*, 392:9.
8. s. *Šarid*, 165:2.
9. ^h*agarru*, 268:3.
10. 289:6.

^a*Bânî-tum-ēreš*,

1. f. *Bēl-nâ'id*, *Bēl-ni-e-du*.
2. 126:4.

Bânî-tu-šu, f. *Šūzubu*.BAN-KAK-^a*Bēl*, s. *Šamaš* . . . , 250:9.*Ba-si-ia*, gf. *Šum-ukîn*.*Ba-zu-zu*,

1. s. *Nâdin*, 307:16.
 2. s. *Šamaš-uballit*, 269:6.
 3. s. *Ša-Nabû-šû*, 281:8.
- ^a*Ba-û-aḥ-iddin*, f. *Šamaš-šum-iddin*.
- ^a*Bau-aḥ-ēreš*, 4:21.
- ^a*Bēl-abu* . . . , 53:11.
- ^a*Bēl-aḥ-ērība(?)*, 405:2, 18.
- ^h*Bēl-aḥ-iddin*, f. *Iddin-Marduk*.
- ^h*Bēl-aḥ-ērība*,
1. s. *Bēl-kâšir*, 172:7.
 2. s. . . . , 152:3.
 3. f. *Nabû-ēteru*, *Sin-iddin*, *Sin-ušallim*.
 4. 239:7.
- ^a*Bēl-aḥ-iddin*,
1. s. *Nabû-zēr-ibni*, 34:2.
 2. s. *Nūr-Sin*, f. *Šamaš-mukîn-[zēr]*, 390:8.
- ^a*Bēl-aḥ-igîša(-ša)*,
1. s. *Egibi*, 241:6; f. *Nâdin*, 353:12; 380:15; 394:13; 412:15.
 2. 54:2; 260:7, 8.
- ^a*Bēl-aḥ-ušabši(-ši)*,
1. s. *Ša-pî-Bēl*, 56:4.
 2. f. *Guzanu*.
- ^a*Bēl-apal-ušur*, gf. *Bēl-iddin*, *Nabû-ētir-napšâti*, *Nergal-nâšir*, . . . *zēr-ušabši*.
- ^a*Bēl-ēpuš(-uš)*, f. *Zaba* . . .
- ^a*Bēl-ērība*, f. *Nabû-kâšir*, *Rihēti*.
- ^a*Bēl-e-ṭe-ru*, *ētir*,
1. s. *Ardi-Innina*, 70:2.
 2. s. *Nabû-šar* . . . , 1:5.
 3. ^h*širku*, 161:4.
 4. 1:6.
- ^a*Bēl-ḥu-us-sa-an-ni*, 92:6.
- ^a*Bēl-ibni*,
1. s. *Bulluṭ*, 415:11; gs. ^h*bâ'iru*, 65:12; 394:8.
 2. s. *Kurî*, f. *Šamaš-iddin*, 403:9.
 3. s. *Nabû-iddin*, 15:3.
 4. f. *Innin-zēr-ušabši*.
 5. ^h*kudimmu*, 135:6; 251:6; 395:3.
 6. 58:10; 331:2; 342:14; 370:7; 386:10.
- ^a*Bēl-iddin*,
1. s. ^h*asû*, f. *Marduk-šum-ibni*, 261:3.
 2. s. *Marduk-zēr-ibni*, gs. *Bēl-apal-ušur*, 65:13.

3. s. *Nabû-êtir*, 35:1.
4. s. *Šigûa*, f. *Marduk-êriba*, 113:17; 236:16.
5. f. *Nabû-nâ'id*.
- ^a*Bêl-iqbi*, s. *Nadnâ*, 6:16.
- ^a*Bêl-iqîša(-ša)*,
 1. s. *Bel-apal-ušur*, f. *Nabû-êtir-napšâti*, 66:16; 237:12.
 2. s. *Nabû-kâšir*, gs. *Nûr-Sin*, 397:12.
 3. s. ^h*pahharu*, f. *Šamaš-bâni-aḫi*, 407:18, 21.
 4. f. *Aḫê-šâ*, *Nabû-êtir-napšâti*, *Taribi*.
 5. 62:3.
- ^a*Bêl-ka-šid-a-a-bi*, 198:7.
- ^a*Bêl-kâšir*,
 1. f. *Bêl-aḫê-êriba*.
 2. 172:3, 4.
- ^a*Bêl-lî'û*, s. *Mukîn* . . . , gs. *Sin-lîq-unnînni*, 95:4.
- ^a*Bêl-na-dîn-aplu*, s. *Zêr-Bâbili^{ki}*, gs. *Ilî-Marduk*, 231:12; 233:15; 248:11.
- ^a*Bêl-na-šir*, s. *Zêr-ukîn*, gs. ^h*maššar abulli*, 394:3.
- ^a*Bêl-ni-e-du*, *nâ'id*,
 1. s. *Bânûtum-êreš*, 276:1; 390:4.
 2. s. ^h*qallu ša Nabû-šar-ušur*, 307:7; 403:1.
- ^a*Bêl-[ri-man]-ni*, s. ^h*mandidi*, f. *Ša-Nabû-šû*, 385:13.
- ^a*Bêl-šar-ušur*, *mâr šarri*, 322:2.
- ^a*Bêl-šum-iškun(-un)*,
 1. s. *Dabibi*, f. *Marduk-êtir*, 15:19; f. *Nabû-nâdin-šum*, 6:5.
 2. s. *Enurta-aḫ-iddin*, gs. ^h*šangû* . . . , 58:12.
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 4. s. *Nabû-gâmil*, 392:6.
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- ^a*Bêl-šu-nu*,
 1. s. *Nabû-aḫê-iddin*, gs. *Egibi*, 95:10; 113:13; 175:3; 189:9; 233:19; 236:13; 237:9; 261:13; 262:12.
 2. 199:9; 278:4.
- ^a*Bêl-TUK-KUR-û-a*, 405:14.
- ^a*Bêl-uballit(-it)*,
 1. s. *Amêl-Êa*, f. *Nabû-kišir*, 279:2.
2. s. *Amêl-ša-tâbtî^{un}-šu*, 243:4.
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5. f. *Ibni-Innin*.
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- ^a*Bêl-ušallim*,
 1. s. *Êriba*, gs. *Êpeš-ilu*, 385:1.
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- ^a*Bêl-upahḫir(-ir)*,
 1. s. *Balâtsu*, 201:4.
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- ^a*Bêl-û-še-zib*, f. *Nabû-šum-lîšir*.
- ^a*Bêl-zêr*, *Bêl-zêr*,
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- ^a*Bêl* . . . ,
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 2. 123:3; 172:14.
- Bu-û-su*, f. *Bêl-uballit*.
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- Da-bi-bi*, gf. *Marduk-êtir*, *Nabû-nâdin-šum*.
- Damqi(DAN)-a*, s. *Nabû-aḫ-iddin*, 30:2. See *Nabû-mudammîq* and *Šamaš-mudammîq*.
- ^a*Dan-nu-aḫê-šu-êtir*,
 1. s. *Rîmûtu*, ^h*pušâ*, 412:1.
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- ^a*Dan-nu-aḫê-šu-ibni*, s. *Nergal-uballit*, 355:1; 414:4.
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1. s. *Ahê-šâ*, 231:15; 237:15; 248:12; 412:18.
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^a*Êa-kur-ban-ni*, 326:2.

^a*Êa-iddin*, f. *Nabû-êtir*.

^a*Êa-šar-bul-lî*, 272:3.

^a*Êa-šum-iddin*, f. *Šulâ*.

^a*Êa-zêr-igîša(-ša)*, 212:9.

E-gi-bi, gf. *Bêl-šunu*, *Mušallim-Marduk*, *Nabû-ahê-igîša*, *Nabû-êtir-napšâti*, *Nâdin*, *Zêrîa*.

Ê-kur-za-kir, gf. *Marduk-êtir*, *Mûrânu*, *Mušê-zib*, *Nabû-bâni-ahî*, *Nabû-bêl-šunu*.

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^a*Enurta-ah-iddin*, s. ^hšangû . . . , f. *Bêl-šum-iškun*, 58:13.

^a*Enurta-šar-ušur*, ^hqîpu, 15:5.

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E-tîl-pi, s. *Šadûnu*, gs. ^hšangû AN-NA 398:26.

E-zu-pa-šir, or *E-zu-pa-ħir*, f. *Ardi-Innin*.

Gi-mil-lu, Gimillu,

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12. f. *Ardi-Innina*, *Kalbâ*, *Nergal-nâšir*.
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Gimil-a Na-na-a,

1. gf. *Innin-šar-ušur*, *Marduk*, *Marduk-šum-iddin*, *Nabû-êtir-napšâti*.
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^hGIG, f. *Kinenâ*.

Gu-da-du-û, f. *Babîa*.

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2. ^hišparu, 409:5.
3. 387:11.

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Ha-ši-ru, s. *Nabû-ah-iddin*, 80:12.

^rHi-lî, m. *Nidinti*.

Hu-un-zu-û, gf. *Innina-šar-ušur*, *Iti-Šamaš-b alâtu*, *Nergal-šum-iddin*, *Sin-ibni*.

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2. s. *Êkur-zâkir*, f. *Nabû-bâni-aḫi*, 94:4; 113:15.
3. f. *Nabû-balâtsu-iḡbi*, *Nabû-bâni-aḫi*, *Nabû-zêr-iddin*.
4. 302:4.

Ibni-^aInnina, Innina(-na),

1. s. ^a*ašlaku*, 242:4; f. *Šumâ*, 261:17; 412:17.
2. s. *Balâtsu*, 35:11.
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4. s. *Marduka*, 336:3.
5. s. *Nabû-zêr-ukîn*, 81:9.
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9. s. *Supê-Bêl*, f. *Anum-mukîn-aplu*, 398:28.
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^a*In-nin-tab-ni-ušur*, s. *Gimil-Nanâ*, f. *Nabû-êtir-napšâti*, 403:13.

^a*In-nin-zêr-ibni*,

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Li-ši-ru, s. *Nabû-êtir-napšâti*, 289:3.

¹ "With Êanna is my responsibility."

Lu-ul-ta-am-mi-ir-^a*Adad*, *Lul-tam-mi-ir*, gf.
Kidinu, [*Kidinu*]-*Marduk*.

Lu-mur-du-un-qu-^a*Ištar*, 55:3.

Lûši . . . , s. *Aplâ*, 397:3.

Man-di-di, ^h*man-di-di*, gf. *Ša-Nabû-šû*, *Nâdin*.

Man (?) . . . , f. *Ki* a-a.

Man-na-nu, f. *Pašia*.

Man-na-a-ki-i-Ar-bâ-'il, *Ar-ba-il*, *Ar-bi-il*,

1. f. *Ardia*.

2. 241:17.

Mar-duk,

1. s. *Babutti*, f. *Nâdin*, 6:12.

2. s. *Marduk-nâsir*, gs. *Gimil-Nanâ*, 95:12.

3. s. *Nadnâ*, 6:14.

4. s. *Nabû-aḥ-iddin*, 15:17.

5. s. *Šamaš-ibni*, ^h*irrišu*, 19:5.

6. f. *Nabû-šum-ibni*.

7. 4:6.

Mar-duk-a,

1. s. *Nanâ-ibni*, 3:6.

2. f. *Gimillu*, *Ibni-Innina*, *Ibni-Ištar*.

3. 387:3.

^a*Marduk-êriba*,

1. s. *Bêl-iddin*, gs. *Šigûa*, 113:16; 236:15.

2. f. *Nabû-apal-iddin*, *iddin*.

3. 32:4.

^a*Marduk-êtir*,

1. s. *Bêl-šum-iškun*, gs. *Dabibi*, ^h*šangû Êanna*, 15:18.

2. s. *Mûsêzib*, gs. *Êkur-zâkir*, 257:3.

3. s. *Nergal-êtir*, 108:4.

4. ^h*šangû Êanna*, 15:6.

5. 14:4; 257:5.

^a*Marduk-nâsir*,

1. s. *Gimil-Nanâ*, f. *Marduk*, 95:12.

2. s. *Kidinu-Marduk*, f. *Aplâ*, 233:3.

3. f. *Nabû-šum-lîšir*.

4. ^h*agarru*, 268:4.

^a*Marduk-ša-mu*, 4:9.

^a*Marduk-šâpik-zêr*, s. *Balâtsu*, gs. *Ardi-Êa*, 257:11.

^a*Marduk-šarr-a-ni*, s. *Talim*, gs. *Šanâtia*, 260:15.

^a*Marduk-šum-ibni*,

1. s. *Balâtsu*, 78:13; 187:8.

2. s. *Bêl-iddin*, gs. ^h*asû*, 261:3.

3. 78:6.

^a*Marduk-šum-iddin*,

1. s. *Nabû-balâtsu-iqbi*, 230:4; gs. *Gimil-Nanâ*, 233:13; 261:11; 262:9.

2. s. *Nergal-nâsir*, 245:3.

3. ^h*ša-qû* 410:4.

4. 193:9.

^a*Marduk-šum-lîšir*,

1. s. *Balâtsu*, 208:5; 296:2.

2. 331:3.

^a*Marduk-šum-ušur*, s. . . . , f. *Gimillu*, 63:26.

^a*Marduk-zêr-ibni*,

1. s. *Bêl-apal-ušur*, f. *Bêl-iddin*, 65:13.

2. s. *Etillum*, 164:3.

3. ^h*šangû Adad*, f. *Mušallim-Marduk*, 262:3.

4. f. *Mušallim-Marduk*.

5. 57:5; 156:2.

^a*Marduk* . . . , s. *Babûtu*, f. . . . *Marduk*, 66:13.

^a*Marduk* (?) . . . , 199:3.

^h*mašsar abulli*, gf. *Bêl-nâsir*.

Mi-šir-a-a, gf. *Šamaš-aḥ-iddin*.

Mukîn-aplu, s. *Zêria*, 380:16.

Mukîn-šum, s. *Sin-lîq-unnînni*, f. *Nabû-ušallim*, 189:4.

Mukîn-zêr,

1. s. *Nâdin*, 185:2.

2. f. *Nabû-šum-iddin*, *Nâdin*, *Nanâ-iddin*, *Innin-šum-ušur*.

3. 177:5.

Mukîn . . . , s. *Sin-lîq-unnînni*, f. *Bêl-lî'û*, 95:4.

Muk-ki-e, 396:13.

Mu-ra-nu,

1. s. *Nabû-bâni-aḥi*, gs. *Êkur-zâkir*, 380:16.

2. s. *Nabû-êtir*, 392:5.

Mu-ra-šû-u, 387:11.

Mu-šal-lim-^a*Marduk*, *Mušallim*,

1. s. *Marduk-zêr-ibni*, 164:5; gs. ^h*šangû Adad*, 262:3.

2. *Taqîš-Gula*, gs. *Egibi*, 65:5.

3. f. *Ardi-Innini*.

Mu-še-zib, *Mûsêzib*,

1. s. *Êkur-zâkir*, f. *Marduk-êtir*, 257:3.

2. s. *Nergal-êpuš*, gs. *Êkur-zâkir*, 257:7.
Mu-še-zib-^a*Bel*, *Mušêzib*,
 1. s. *Aplâ*, gs. *Arrabtum*, 65:10; 231:10;
 236:12; 248:8; 262:11.
 2. s. *Rîmût-Êa*, f. *Nabû-bâni-aḫi*, 407:1,9;
 f. *Šamaš-zêr* . . . , 307:1.
 3. s. *Šum-ukîn*, 385:12.
 4. s. *Šamaš-mudammig*, 324:3.
 5. s. . . . *zêr-iddin*, 187:4.
 6. f. *Balâtu*.
 7. ^h*kudimmu*, 325:2.
 8. ^h*nappahu*, 132:4.
 9. ^h*nappah parzilli*, 194:4.
 10. 212:6; 407:10.
Mušêzib-^a*Nabû*, 352:10.
^t*Mu-še-zib-ti*, 276:8.
Na-aš-[pir]-tum, f. *Šullu* . . .
Na . . . , f. *Balâtsu*.
Nâ'id-^a*Ištar*,
 1. s. *Nadnâ*, 107:4; 304:4.
 2. s. *Rîmût*, 312:5.
Nâ'id-^a*Marduk*, f. *Nabû-êtir*.
^a*Nabû-aḫ-êreš*, f. *Šum-ukîn*,
^a*Nabû-aḫ-iddin*,
 1. s. *Amêl-Nanâ*, 109:3; 241:8.
 2. s. ^h*aškapu*, f. *Nabû-kišir*, 117:11.
 3. s. *Nabû-niṣṣur*, 393:3.
 4. s. *Nabû-dala'*, 352:2.
 5. s. *Nabû* . . . , 280:3.
 6. f. *Anu-zêr-ibni*, *Damqâa*, *Haširu*, *Ištar*-
zêr . . . , *Marduk*, *Šulâ*.
 7. 18:3; 211:4; 241:21.
^a*Nabû-aḫ* . . . , 241:8.
^a*Nabû-a zê-bul-luṭ*, *bulluṭ*, *bullit*,
 1. s. *Nanâ-aḫ-iddin*, 304:2.
 2. gs. *Ša-Nabû-šû*, 260:4.
 3. 88:1; 199:6; 260:14.
^a*Nabû-aḫê-eriba*,
 1. s. . . . *šum-ibni*, 63:12.
 2. 63:8, 19.
^a*Nabû-aḫê-iddin*,
 1. s. *Aplâ*, 33:5.
 2. s. *Egibi*, f. *Bêl-šunu*, 95:10; 113:13;
 189:10; 233:19; 236:13; 237:10;
 261:13; 262:12.
 3. f. *Nabû-êtir*.
 4. 110:3; 256:3; 392:17.
^a*Nabû-aḫê-šu*, 4:11.
^a*Nabû-aḫê-ušallim*,
 1. s. *Ina-ešî-êtir*, 6:17.
 2. s. *Nabû-mudammig*, 252:13.
 3. s. *Rihê[tu]*, 80:16.
 4. s. *Zêrûtu*, 207:6.
 5. s. . . . *ušêzib*, 170:5.
 6. f. *Ina-šilli-Nanâ*, *Nabû(?)*-*šum-êreš*,
Nâdina-aḫu.
 7. 65:3.
^a*Nabû-aḫê* . . . , 63:3.
^a*Nabû-a-ku-ušur*, ^h*qallu ša Šulâ*, 308:11.
^a*Nabû-apal-iddin*, s. *Marduk-eriba*, 417:2, 3
 6, 11.
^a*Nabû-balât-su-iq-bi*, *iqbi*,
 1. s. *Gimil-Nanâ*, f. *Marduk-šum-iddin*,
 233:14; 261:12; 262:9.
 2. s. *Ibnâ*, 86:5; 250:14.
 3. s. *Iqîša*, 63:4, 16, 19, 20.
 4. s. *Kinâ*, 303:2; 395:7.
 5. s. *Nanâ-ê-reš*, 231:3.
 6. s. *Sin-lîq-unnînni*, f. *Bânâ*, 353:14.
 f. *Nabû-bâni-aḫi*, 233:20; 394:10;
 412:19; 419:11.
 7. s. . . . , f. *Šamaš-šum-iddin*, 63:24.
 8. f. *Marduk-šum-iddin*, *Nabû-bâni-aḫi*,
Šamaš-šum-iddin, *Taddan-aḫu*.
 9. 58:14; 190:5; 387:7; 396:10.
^a*Nabû-bâni-aḫi*,
 1. s. *Aḫu-ši*, 165:6.
 2. s. *Aplâ*, 229:10.
 3. s. *Ardi-Nabû*, gs. ^h*NI-SURginê*, 233:16;
 261:14.
 4. s. *Êkur-zâkir*, f. *Murânu*, 380:17.
 5. s. *Ibnâ*, 94:15; gs. *Êkur-zâkir*, 94:4;
 113:15.
 6. s. *Mušêzib-Bêl*, gs. *Rîmût-Êa*, 407:1,
 9, 15, 17.
 7. s. *Nabû-balâtsu-iqbi*, 293:3; 313:2;
 378:3; gs. *Sin-lîq-unnînni*, 233:20;
 394:9; 412:19; 419:11.
 8. s. *Rîmût-Êa*, f. *Šamaš-aḫ-iddin*, 407:3.
 9. s. *Šamaš-zêr-iqîša*, 201:3.

10. 36:10; 241:20; 247:6.

^a*Nabû-bêl-šu-nu*,

1. s. *Kudurru*, gs. *Êkur-zâkir*, 385:16.
2. s. *Nabû-šar-aḫê-šu*, 210:6.
3. s. *Nabû-ušabši*, 207:5.
4. f. *Innin-zêr-iqîša*, *Nininnu-šum-ibni*.

^a*Nabû-bul-[lut]-an-ni*, 348:3.

^a*Nabû-da-la-ʾ*. f. *Nabû-aḫ-iddin*.

^a*Nabû-e-du-ušur*, 213:8.

^a*Nabû-e-id-ru*, 239:6.

^a*Nabû-êpuš(-uš)*,

1. s. *Kalbi* . . . , 56:3.
2. s. *Kutti-ilu*, 400:13.

^a*Nabû-êreš*,

1. f. *Nabû-mudammiq*.
2. 1:7.

^a*Nabû-e-te-ru*, *êtir*,

1. s. *Aplâ*, 110:7; 387:12.
2. s. *Êa-iddin*, 205:2.
3. s. *Nâ'id-Marduk*, 17:7.
4. s. *Nabû-aḫê-iddin*, 54:4.
5. s. *Nabû-šum-ibni*, 291:3.
6. s. *Nergal-nâšir*, gs. . . . *a-pal*, 380:2.
7. f. *Balâtu*, *Bêl-iddin*, *Mûrânu*.
8. 239:6; 352:4, 11; 380:7.

^a*Nabû-êtir-napšâti*,

1. s. *Ardi-Bêl*, 218:6; gs. *Egibi*, 353:11; 419:9.
2. s. *Bêl-iqîša*, 155:2; gs. *Bêl-apal-ušur*, 66:15; 237:12.
3. s. *Innin-tabni-ušur*, gs. *Gimil-Nanâ*, 403:12.
4. s. *Sigûa*, 6:9.
5. f. *Iššur*, *Lîšîru*, *Zerbibi*.

^a*Nabû-ga-mil*, f. *Balâtu*, *Bêl-šum-iškun*, *Itti-Nabû-balâtu*, *Šulâ*, *Zêria*.

^a*Nabû-ibni*, s. *Bulluṭ*, gs. ^b*bâ'iru*, 394:8.

^a*Nabû-iddin*,

1. f. *Bêl-ibni*, *Rîmût*.
2. ^b*UR-GAM*, 180:4. See *M* 8672.

^a*Nabû-iq-bi*, *iqbi*,

1. s. *Nadnâ*, 6:16.
2. s. *Nergal-šum-ibni*, 112:4.
3. 175:4, 5.

¹ Cf. *REN* p. 29, note.

^a*Nabû-karâbi*, 4:10.

^a*Nabû-kâšir*,

1. s. *Arrabti*, 178:3.
2. s. *Bêl-êriba(?)*, 21:3.
3. s. *Nûr-Sin*, f. *Bêl-iqîša*, 397:13.
4. 21:5; 351:6.

^a*Nabû-ki-šîr*,

1. s. *Bêl-uballit*, gs. *Amêl-Êa*, 279:1.
2. s. *Nabû-aḫ-iddin*, gs. ^b*aškapu*, 117:10.
3. s. *Zêrbânîtum*, 39:4.
4. f. *Nabû-zêr-ušabši*.
5. 27:3; 218:4.

^a*Nabû-kudurri-ušur*, *šar Bâbilî^{ki}*, 1:9; 2:13; passim.

^a*Nabû-lu-û-sa-lim*, ^b*ašlaku*, 271:2.

^a*Nabû-mit-ri*, 351:4.

^a*Nabû-mudammiq (DAN)*,¹

1. s. *Nabû-êreš*, 195:10.
2. s. *Šamaš-zêr-ibni*, 282:4; 284:4; 295:2; 369:3.
3. . . . , f. *Zêria*, 15:14.
4. f. *Aplâ*, *Nabû-aḫê-ušallim*.
5. 80:21.

^a*Nabû-mukîn-aplu*,

1. s. *Êanna-lîp-ušur*, 415:13.
2. s. *Iqîša*, 305:3.
3. s. *Šalti-ilu*, 158:1.
4. s. *Šulâ*, 392:4.
5. s. *Zêria*, gs. ^b . . . , 407:19.

^a*Nabû-mukîn-zêr*, f. *Nabû-šum-lîšîr*.

^a*Nabû-mukîn* . . . , f. *Šamaš-zêr-ibni*.

^a*Nabû-mušêtiq-urra*.

1. s. *Balâtsu*, 317:5.
2. s. *Ištar-nâdin-aḫi*, 294:4.
3. s. *Rîmût*, 241:18.
4. s. *Šamaša*, 267:2.
5. s. . . . *ibni*, 418:6.
6. f. *Innina-aḫ-iddin*, *Ištar-aḫ-iddin*, *Nidinti*.
7. ^b*mâr šipri ša Taribi*, 150:2.
8. 417:15.

^a*Nabû-nâ'id*,

1. s. *Aqar-aḫu*, 108:6.
2. s. *Bêl-iddin*, 15:1.

3. s. *Nabû-zêr-ukîn*, 108:2.
4. s. *ʿZa . . . ti*, 250:8.
5. f. *Ardi-Innin*.
6. *šar Bâbilî^{ki}* 263:6; 264:7; passim.
- ^a*Nabû-na-dan-nu*, f. *Nabû . . .*
- ^a*Nabû-nâdin-aḫi*,
 1. f. *Šum-iddin*.
 2. 181:8.
- ^a*Nabû-nâdin-aplu*, s. *Sin-tabni*, f. *Šillâ*, 403:10.
- ^a*Nabû-na-din-šum*,
 1. s. *Bêl-šum-iškun*, gs. *Dabibi*, ^h*šatammu*, 6:5.
 2. f. *Šum-iddin*.
- ^a*Nabû-nâšir*,
 1. s. *Zabida*, 146:2.
 2. f. *Aqar-aplu*, *Zêria*.
 3. 351:6.
- ^a*Nabû-ni-is-ḫur*, f. *Nabû-aḫ-iddin*.
- ^a*Nabû-ri-man-ni*, 149:3.
- ^a*Nabû-šar-ḫi-ilâni*, gf. *Ardi-Innina*.
- ^a*Nabû-šar-aḫê-šu*,
 1. f. *Nabû-bêl-šunu*.
 2. 212:13.
- ^a*Nabû-šarr-a-ni*, ^h*agarru*, 268:4.
- ^a*Nabû-šar-ušur*,
 1. ^h*šaqû šarri*, ^h*bêl piqitti Êanna*, 380:11; 394:6; 403:2; 419:7.
 2. 307:8, 11, 15; 332:3; 345:4; 367:3; 411:3.
- ^a*Nabû-šar . . .*, f. *Bêl-êtir*, *Šum-ušur*.
- ^a*Nabû-še-im-me-e*, f. *Šum-ušur*
- ^a*Nabû-šum-êreš*,
 1. s. *Nabû-ušallim*, 84:11.
 2. 348:3.
- ^a*Nabû-šum-ibni*,
 1. s. *Marduk*, 252:19.
 2. f. *Nanâ . . .*, *Nabû-êtir*.
- ^a*Nabû-šum-iddin*,
 1. s. *Kalumu*, 108:3.
 2. s. *Mukîn-zêr*, 6:15.
 3. s. *Pir'*, 250:11.
 4. s. *Supê-Bêl*, f. *Sin-aḫê-bullut*, 398:25.
 5. s. *Zîbi*, 197:7.
 6. f. *Kudurru*.
- ^a*Nabû-šum-iškun(-un)*,
1. f. *Ešî-êtir*.
2. ^h*AD-BIT*, 396:14.
- ^a*Nabû-šum-lîšir*,
 1. s. *Bêl-ušêzib*, 259:3.
 2. s. *Marduk-nâšir*, 245:4.
 3. s. *Nabû-mukîn-zêr*, 228:5.
 4. s. *Nadnâ*, 35:12.
 5. f. *Šadûnu*,
 6. 241:5.
- ^a*Nabû-šum-ukîn*,
 1. s. *Nadnâ*, 17:9.
 2. s. ^h*nâš patri*, 398:24.
 3. f. *Ardi-Innina*, *Innina-šum-êreš*, *Kidin-Marduk*, *Rîmût*.
 4. 162:7; 193:3, 10; 387:17.
- ^a*Nabû-šum . . .*,
 1. s. *Nanâ-êreš*, 36:1.
 2. s. ^h*šangû* ^a*Zariqu*, 201:6.
 3. s. *Šullum*, 19:4.
 4. f. *Balâtu*.
- ^a*Nabû-šu-zib-an-ni*, f. *Kuduranu*.
- ^a*Nabû-tag-bi-lîšir*, f. *Kudurru*.
- ^a*Nabû-upaḫḫir* (*ŠAB-ir*), f. *Balâtu*.
- ^a*Nabû-ušabši(-ši)*,
 1. s. *Nabû-zêr-ukîn*, 153:4.
 2. f. *Ina-ešî-êtir*, *Nabû-bêl-šunu*.
 3. 239:9.
- ^a*Nabû-û-šal-lîm*, *ušallim*,
 1. s. *Ardi-Nabû*, 405:2.
 2. s. *Amurru-ušêzib*, 113:4.
 3. s. *Arrabtu*, 56:5; 172:10.
 4. s. *Mukîn-šum*, gs. *Sin-lîq-unnînni*, 189:4.
 5. s. . . ., gs. ^h*rê'û sattukki*, 394:12.
 6. f. *Ilâni-iddin*, *Innina-zêr-ibni*.
 7. 210:5; 306:4, 9; 405:13, 18.
- ^a*Nabû-û-še-zib*,
 1. ^h*rab bâbi*, 386:2.
 2. 278:3.
- ^a*Nabû-zêr-ibni*, f. *Bêl-aḫê-iddin*.
- ^a*Nabû-zêr-iddin*,
 1. s. *Ibnâ*, 84:5.
 2. s. *Nanâ-êreš*, gs. *Kidinu-Marduk*, 233:4.
 3. 10:4.
- ^a*Nabû-zêr-iqîša(-ša)*,

1. f. *Ina-eši-êtir, Innin-mukîn-aplu.*
2. 4:8.

^a*Nabû-zêr-lîšir, s. Nâdin, 17:1.*

^a*Nabû-zêr-ukîn,*

1. f. *Ibni-Innina, Nabû-nâ'id, Nabû-ušabši.*

2. 4:3; 78:7; 210:4.

^a*Nabû-zêr-ušabši(-ši), TIL,*

1. s. *Nabû-kišir, 117:8, 14.*
2. 109:8.

^a*Nabû-zêr 9:4.*

^a*Nabû,*

1. s. *Nabû-nadannu, 108:5.*
2. s. *Zabdîa, 108:1.*
3. f. *Nabû-aḫ-iddin.*
4. 25:6; 418:1.

Nâdina(-na)-aḫu,

1. s. *Innin-zêr-ibni, 72:7; 238:11.*
2. s. *Nabû-aḫê-ušallim, 383:2.*
3. 73:3.

Nâdina(-na)-aplu,

1. s. *Nûrêa, 80:15.*
2. s. *Šum-ukîn, 125:3; 290:7.*
3. f. *Šilme.*
4. 141:10.

Na-di-nu, Na-din,

1. s. *An-da-ḫir, f. Nergal-ašarid, 15:15.*
2. s. *Aplâ, 198:12; 218:9; 245:2; gs. Aḫûtu, 237:13.*
3. s. *Ardi-Innina, 368:2.*
4. s. *Babûtu, f. Kiribtu, 66:2.*
5. s. *Balâtsu, gs. Mandidi, 236:3.*
6. s. *Bêl-aḫê-igîša, gs. Egibi, 353:12; 380:14; 394:13; 412:15.*
7. s. *Bêl-šum-iškun, gs. Kurî, 407:22.*
8. s. *Marduk, gs. Babutti, 6:12.*
9. s. *Nanâ-êreš, 301:13.*
10. s. *Nergal-šum-ibni, 234:12.*
11. s. ^hŪ, f. *Šamaš-uballit, 407:20.*
12. f. *Bazuzu, Mukîn-zêr, Nabû-zêr-lîšir, Šamaš*
13. 22:3; 387:10, 11; 407:7.

Nad-na-a,

1. s. *Nîš-su-ilu, 114:3.*
2. f. *Bânîa, Bêl-igbi, Innin-zêr-igîša,*

Marduk, Nâ'id-Ištar, Nabû-igbi, Nabû-šum-lîšir, Nabû-šum-ukîn.

3. 226:7; 255:6.

^a*Na-na-a-ah-iddin,*

1. s. *Amêl-Nanâ, 80:10.*
2. s. *Ardi-Nabû, 408:7.*
3. s. *Arrab, 184:3; 238:10.*
4. s. *Innin-šum-ušur, 373:5.*
5. s. *Nanâ-êreš, 413:14.*
6. s. *Nergal-uballit, 164:9.*
7. f. *Ina-eši-êtir, Nabû-aḫê-bullut, Šûzubu, Zêria.*
8. 25:7; 338:9; 373:2.

^a*Na-na-a-êpuš(-uš),*

1. f. *Ana-bitî-šu.*
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^a*Na-na-a-êreš,*

1. s. *Kidinu-Marduk, f. Nabû-zêr-iddin, 233:4.*
2. f. *Ina-eši-êtir, Innin-šum-ušur, Kuddîa, Nabû-balâtsu-igbi, Nabû-šum, Nâdinu, Nanâ-aḫ-iddin, Raḫaš, Zêria.*
3. ^hnappah siparri, 358:2.
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^a*Na-na-a-ibni, f. Bulluṭa, Marduk, Nergal-nâšir, Upaqu.*

^a*Na-na-a-iddin,*

1. s. *Balâtsu, ^hpušâ, 412:3.*
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^a*Na-na-a-karâbi,*

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^a*Na-na-a-šum-iddin, 191:9.*

^a*Na-na-a . . . ušur*, s. *Ina-šilli-Nanâ*, 419:2.

^a*Na-na-a . . .*,

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^a*Na-na . . .*, s. *Nabû-šum-ibni*, 196:4.

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^b*nâš paṭri* f. *Nabû-šum-ukîn*.

^a*Nergal-aḥ-iddin*, f. *Zêrîa*.

^a*Nergal-a-ša-rid*, s. *Nâdin*, gs. *Andaḥir*, 15:15.

^a*Nergal-da-nu*, 343:7.

^a*Nergal-êpuš(-uš)*, s. *Êkur-zâkir*, f. *Mušêzib*, 257:8.

^a*Nergal-ešî-êtir*,

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^a*Nergal-êtir*, f. *Marduk-êtir*.

^a*Nergal-ina-ešî-êtir*, 65:3.

^a*Nergal-ibni*,

1. s. . . . *zêr*, 392:11.

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^a*Nergal-iddin*, f. *Gimillu*, *Rîmût*, *Šadûnu*.

^a*Nergal-na-šir*, *nâšir*,

1. s. *Aqar-aplu*, 20:4; gs. *Bêl-apal-ušur*, 6:10.

2. s. *Gimillu*, 357:4.

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^a*Nergal-šum-ibni*, f. *Nabû-iqbî*, *Nâdin*.

^a*Nergal-šum-iddin*,

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^a*Nergal-uballit(-it)*,

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^a*Nergal-ušallim*, f. *Kal (?)* . . . , *Ibni-Innina*, *Innin-šar-ušur*, *Šum-iddin*.

^a*Nergal-û-še-zib*,

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^a*Nergal-zêr-ibni*, s. *Kudurru*, 63:26.

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^a*Nin-in-nu-šum-ibni*, s. *Nabû-bêl-šunu*, 397:10.

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- ¹ "The one whom Nanâ has marked."
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 *Êsagila-a-a*, 417:19.
 êtir, s. *Aḫê*, 25:2.
 ia, 352:11.
 ibni,
 1. s. *Za*, 417:19.
 2. s., 58:1.
 3. f. *kîšir*, *Nabû-mušetiq-urra*.
 iddin,

1. s. *Ardi-Bêl*, 116:2.
 2. s. *Marduk-êriba*, 17:2.
 3. s., 88:3.
 4. ^h*qîpu ša Êanna*, 94:3.
 *ki-šir*, s. *ibni*, 176:4.
 *kudurri-ušur*, 61:2.
 *lu-la-a-a*, 402:18.
 ^a*Marduk*, s. *Marduk*, gs. *Babûtu*,
 66:12.
 *mu-a*, s. *Gimil-Nanâ*, f. *Innin-šar-ušur*,
 18:9.
 *na-a-a*, s. *Dannu-Nergal*, 216:3.
 ^a*Nergal*, 106:5.
 *ri-ia*, 399:6.
 *ri-su-u-a*, ^h*rab bît ki-il*, 318:2.
 *ši-ilu*, 9:10.
 *šum-êreš*, s. *Šamaš-zêr-ibni*, 207:2.
 *šum-ibni*, f. *Nabû-aḫê-êriba*.
 *û-še-zib*, f. *Nabû-aḫê-ušallim*.
 *zêr-iddin*, f. *Mušêzib-Bêl*.
 *zêr-ušabši(-ši)*,
 1. s. *Ina-ešû-êtir*, gs. *Bêl-apal-ušur*, 418:12;
 2. 412:16.
 *zêr*, f. *Nergal-ibni*.

Names of Places.

^{ai}*A-ga-deki*, 417:5.
^{mat}*Ar-na-ba-nu*, 225:4.
^{ai}*A* *ra*, 108:16.
Bâbilu^{ki}, 1:10; 2:4; passim.
Bar-sip^{ki}, 117:15; 296:4.
Bît a-ki-tu, *tum*, *ti*, 286:5; 308:2; 377:3;
 393:2, 6; 396:11.
Bît alpê^{me}, 64:2.
Bît^m Balâtu, 398:7.
Bît^{ma} Bêl-iddin, 35:1.
^{ai}*Bît DA-KUR*, 54:6.
Bît dul-lu, 388:2, 9, 13.
Bît^m Gimillu, 398:4.
Bît hi-il-su, *ši*, 178:2; 190:3; 314:3; 320:5;
 339:4.
Bît immeri, 64:3.
Bît^h išparê, 228:4.

Bît ištânu, 398:5.
Bît ka-ra-am, 241:1.
Bît ka-ri-e, 241:1; 253:8.
Bît karê, 96:2; 254:5; 258:6; 388:3, 10, 14.
Bît kil-li, *ki-il*, 120:3; 156:6; 203:3; 318:3.
Bît^m Rab-ba-ni-e, 228:2.
^{ai}*Bît šar Bâbilu^{ki}* 353:16.
Bît ú-ri-e, 335:1.
^{ai}*Bîtâti*, 225:3.
^{ai}*mâ Bêl-ibni*, 415:11.
Dilmun(NI-TUK^{ki}), 42:2; 238:2; 347:1;
 373:1.
Dûru^{ki}, 314:6.
^{tamirtu}*Hu-uš-ši-e-tu*, 16:1.
^{mat}*I-šal-la*, 225:2.
^{ai}*KAR Êanna*, 231:16; 248:13.
KIP ša Bâbilu^{ki}, 60:5.

al *KUR-BAT*, 413:2.*mât* *Mi-šir*, 327:3.*Ni-ri-bi* ša *dûri*, 260:18.*tâmirtu* *Rag-gat*-^a *Šamaš*, 103:3.*Sip-par*, 350:2.*Ši-i-lyu* ša ^a *Bêlit* ša *Uruk^{ki}*, 248:13.*mât* *Ši-im-mir*, 9:2.^a *Šur-ru*, 94:17.*mât* *Šur-ru*, 151:6; 169:3.*Ta-bi-nu*, 403:6.*mât* *Te-ma-a*, 294:6.^a *Ū-pi-ia*, 58:15; 256:6.*Uruk^{ki}*, 15:20; 17:12; passim.

Names of Temples.

Ê-an-na, 15:6, 13; 65:8; passim.*Ê-bar-ra*, 386:10.*Êkurâtî^{mes}*, 86:2.*Ê^aNusku*, 89:5.*Ê^aUšur-amât-su*, 173:4.*Ê^aSin*, 418:18.

Names of Canals and Gates.

nâr *AŠ*, 107:3.*nâr* *Har-ri*, 96:11.*nâr* *NI-KUR*, 10:3.*nâr* *Šarru*, 376:2.*nâr* *Ša ina abulli* ^a *Adad*, 268:2, 9; 317:1, 2.*nâr* *Tak-kil*, 54:3.*Abullu*, 394:4.*Abullu* ^a *Adad*, 268:2, 9; 317:2.*Bâb a-ki-ti*, 393:2, 6.*Bâb ka-lak-ku*, 279:7.

CATALOGUE.

TIME OF NEBUCHADREZZAR.

Text No.	Year.	Month.	Day.	GCBC	Contents.
1	1	3	11	225	Receipt for animals.
2	1	4	16	300	Itemized inventory of animals.
3	1	7	?	57	Receipt for animals or hides.
4	2	3	7	748	Itemized receipt for wool.
5	2	8	29	417	Report concerning animals.
6	2	9	24	472	Itemized statement concerning money.
7	3	1	8	412	Record concerning cattle.
8	37	1	28	128	Date wine received for workmen who burn bricks.
9	3	12a	7	110	Iron placed at the disposal of blacksmiths.
10	3	10	7	111	Receipt for iron and iron wagons used in digging a canal.
11	5	4	10	112	Receipt for the bodies of dead animals.
12	9	5	14	92	Delivery of barley for flour.
13	22	11	1	65	Receipt for wool.
14	12 ^e	7	22	83	Record concerning barley.
15	5	5	12	133	Three men become surety for another.
16	18	1	16	102	Receipt for dates.
17	6	9	16	285	Record of interest to be paid.
18	7	2	6	107	Record of interest to be paid.
19	5	2	23	431	Impost on barley.
20	4	3	19	136	Receipt for wool.
21	22	11	15	78	Record of a transaction concerning sesame.
22	14	8	13	95	Payment of money and barley to two men in the service of the king.
23	22	6	22	93	Receipt for the bodies of dead fowls.
24	5	1	15	320	Receipt for sheep and goat hides.
25	11	8	15	79	Record concerning dates.
26	8	4	14	80	Delivery of garments to fullers.
27	16	8	8	88	Receipt for barley.
28	14	6	3	295	Report of revenue in currency and grain.
29	23	2	13	89	Receipt for the body of a dead sheep.
30	22	12a	26	75	Receipt for money.
31	22	3	23	68	Receipt for barley given to a sailor.

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Text No.	Year.	Month.	Day.	GCBC.	Contents.
32	5	4	16	64	Receipt for barley.
33	22	9	10	90	Receipt for dates as part of impost.
34	22	8	2	299	Delivery of money as impost.
35	22	11	28	415	Lease of property from a woman for four years.
36	26	12 a	9	401	Payment of barley to workmen who perform special tasks.
37	4	3	28	458	Silver paid for gold.
38	18	1	5	99	Dates and wool paid to the chief consecrated servant.
39	12	?	23	298	Itemized receipt for dates.
40	21	9	28	96	Receipt for honey.
41	18	7	2	48	Receipt for dates presented as an offering.
42	21	12 a	26	272	Receipt for money, the price of dates.
43	7	10	11	105	Temple record.
44	23	7	?	86	Record concerning oil for lighting purposes.
45	23	12 b	3	325	Receipt for money in payment for wood and salt.
46	21	7	16	315	Receipt for iron and hoes.
47	32	7	21	312	Iron delivered to a blacksmith.
48	22	9	1	67	Receipt for oil used for lighting on feast days.
49	21	7	24	309	Delivery of iron to a blacksmith.
50	?	7	9	335	Receipt for the body of a dead animal.
51	36	11	21	91	Record concerning an implement of iron.
52	37	6	7	53	Date wine received for priests.
53	24	3	24	82	Barley received for the use of cattle, and fowls.
54	24	10	17	146	Money paid to men detailed for a specific work.
55	26	9	23	413	Receipt for money paid for food to different persons.
56	22	11	28	74	Revenue money paid for reeds.
57	36	10	14	463	Document promising to pay the price of a dead ox.
58	?	?	?	477	Record of interest to be paid.
59	22	11	27	117	Record of barley paid to various artisans.
60	20	5	15	331	Record concerning animals.
61	13	9	12	291	Receipt for clothing.
62	26	?	19	310	Receipt for barley used as food.
63	?	4	16	424	Transaction concerning sheep and goats.
64	37	2	20	85	Receipt for date wine given to ox and sheep stables.
65	36	8	6	439	Record of debt to be paid.
66	36	11	5	440	Bailment with provision for a fine in case of default.
67	32	12 a	16	61	Receipt for salt used in temple sacrifice.
68	36	12 b	19	118	Receipt for flour.
69	22	10	11	123	Money given for a wooden instrument.
70	22	11	?	60	Temple receipt.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
71	36	12a	25	87	Record concerning iron sickles used in harvesting grass.
72	?	12a	26	119	Flour given to consecrated servants and the porter of the king.
73	39	3	22	103	Oil delivered for a ship carrying temple vestments.
74	27	2	1	81	Barley paid for dates and remuneration of workmen sent for grass.
75	42	8	11	70	Record concerning iron and hoes.
76	?	?	?	321	Receipt for date wine.
77	37	2	21	104	Date wine received for various artisans.
78	18	7	23	73	Money disbursed for the provender of fowls, etc.
79	23	4	10	286	Record concerning barley and flour.
80	30	11	10	430	List of workmen.
81	26	3	21	273	Report concerning dates and barley.
82	30	12b	27	77	Date wine paid to fullers of temple vestments.
83	23	11	3	100	Statement concerning honey used on certain feast days.
84	37	2	—	94	List of animals delivered to an individual.
85	23	8	22	115	Barley from monthly revenue disbursed for food.
86	41	7	29	307	Barley reported as tax.
87	27	4	19	54	Receipt for barley used as food.
88	22	10	13	841	Temple receipt.
89	36	9	29	46	Flour received for use in the temple.
90	38	4	18	63	Receipt for date wine.
91	?	11	?	55	Receipt for flour.
92	20	?	22	297	Money received for various purposes.
93	?	2	9	116	Barley received for the food of shearers, etc.
94	41	5	8	454	Record of debt to be paid.
95	?	?	24	447	Record of debt to be paid.
96	24	2	16	101	Itemized record concerning barley.
97	42	9	23	126	Body of a dead animal received.
98	36	12b	13	69	Receipt for flour.
99	38	3	16?	306	Temple record.
100	37	7	12	59	Wine delivered to stable workmen.
101	40	8	8	50	Receipt for date wine.
102	38	2	6	296	Receipt for date wine.
103	38	9	11	66	Receipt for date wine.
104	38	3	15	58	Receipt for date wine.
105	40	11	30	275	Flour received for various artisans.
106	40	11	15	276	Receipt for barley.
107	43	3	11	316	Receipt for date wine.
108	32	4	3	484	An order in the presence of witnesses.
109	32	3	26	416	Barley given as food for brickmakers, etc.
110	29	12a	18	76	Flour delivered to messengers sent to Babylon, etc.

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Text No.	Year.	Month.	Day.	GCBC.	Contents.
111	22	12 a	11	62	Dates substituted for flour in payment of messenger.
112	37	6	26	51	Body of a dead fowl placed at the disposal of an individual.
113	35	5	5	408	Promise to pay a debt.
114	36	4	9	324	Document concerning the price of a garment.
115	38	8	27	301	Receipt for date wine.
116	38	9	6	125	Date wine received for various artisans.
117	33	12 b	12	426	Record concerning the calculation of impost on barley.
118	39	5	24	72	Receipt for date wine.
119	36	12 a	9	47	Receipt for date wine.
120	37	1	8	313	Flour received by the prison master.
121	2	7	21	319	Receipt for diseased and dead animals.
122	41	11	16	305	Record concerning an animal hide.
123	23 (?)	9	13 (?)	302	Receipt for barley.
124	36	1	17 (?)	294	Receipt for the body of a dead animal.
125	33	12 b	4	56	Payment of wool, containing a reference to the seal of a consecrated servant.
126	41	6 a	6	303	Receipt for tithe.
127	41	11	2	49	Receipt for honey used on feast days.
128	34	7	29	277	Hides received for royal use.
129	37	8	29	52	Date wine received for a coppersmith.
130	42	8	17	71	Document dealing with iron and baskets.
131	41	2	13	322	Receipt for barley paid as hire for laborers, who carry gypsum.
132	39	8	2	284	Receipt for iron and other articles.
133	27	7	19	155	Barley received as the food of two men for a month.
134	40	6	24	288	Receipt for dates.
135	42	6	16	278	Gold received by goldsmiths for the making of articles of adornment.
136	38	4	22	308	Receipt for date wine.
137	40	7	7	318	Flour received for branders.
138	42	12 b	29	122	Date wine received for shoemakers.
139	38	2	21	274	Date wine received for shearers.
140	21	3	28	139	Record concerning sacrificial animals.
141	38	4	11	120	Oil received for sacred use and for the making of bricks.
142	40	8	1	140	Receipt for date wine delivered to stable workmen.
143	37	3	19	323	Date wine received for priests.
144	36	5	20	317	Receipt for the bodies of dead animals.
145	39	11	9	314	Receipt for an article given to a fuller.
146	?	5 (?)	22	282	Receipt for the body of a dead animal.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
147	40	9	17	124	Receipt for flour.
148	37	3	8	281	Receipt for date wine.
149	40	4	27	121	Receipt for an animal.
150	42	9	11	200	Flour received for a messenger.
151	?	?	2 (?)	98	Flour received for the men who delivered food to the king and his soldiers.
152	?	3	23	114	Receipt for barley and money.
153	41	7	20	145	Receipt for barley, the <i>maššartu</i> of brewers.
154	39	2	17	113	Two coats of mail and sesame given to two men.
155	42	12b	11	97	Receipt for money paid for various purposes.
156	37	5	30	106	Flour paid to a messenger.
157	40	1	2	283	Receipt for the bodies of burned animals.
158	24	2	5	151	Statement of money paid for wool.
159	43	2	15 (?)	279	Barley received for flour.
160	39	4	13	212	Receipt for barley.
161	36 (?)	10	9	290	Garment delivered to a consecrated servant.
162	36	6	2	108	Receipt for honey used on feast days.
163	19	5	13	289	Receipt for money in payment for food.
164	43	6	15	333	Record concerning an animal.
165	24	6	5	224	Record concerning barley received for food.
166	12	9	2 (?)	152	Record concerning barley and cattle.
167	34	9	4	135	Record of a debt to be paid, with accompanying oath.
168	32	9	17	149	List of five soldiers.
169	42	6	24	144	Receipt for dates.
170	23	6	16	154	Record concerning honey, etc.
171	37	8	29	304	Date wine received for goldsmiths.
172	?	?	8	280	Itemized statement of money paid for various purposes.
173	34	2	29	287	Record of salt used in the temple.
174	10 (?)	4	3	109	Record concerning hides.
175	42	5	19	227	Money paid for precious stones and clothing.
176	42	6	16	330	Flour received for a messenger.
177	38	8	3	210	Record concerning animals.
178	22	11	14	131	Disbursement of revenue money.
179	31	10	23	446	Barley paid to a laborer, who brought a basket to a priest.
180	25	6	5	205	Receipt for barley.
181	24	10	16	201	Itemized statement of money paid to laborers.
182	39	11	20	132	Date wine received for stable workmen.
183	39	2	8	129	Receipt for date wine given to a shearer.
184	22	7	10	141	Money received for men who performed work for the king.
185	27	1	19	209	Receipt for goat's hair.

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Text No.	Year.	Month.	Day.	GCBC.	Contents.
186	33	3	4	202	Receipt for sesame.
187	36	1	9	465	Document concerning iron and baskets of iron.
188	22	10	3	449	Receipt for wool, etc.
189	42	1	29	443	Promissory note.
190	10 (?)	9	20	464	Receipt for barley and date wine.
191	?	6	23	451	Money paid for the food of ten workmen, etc.
192	35	4	24	445	Record concerning animals, garments and wool.
193	34	6	30	137	Statement of honey used on feast days.
194	8	9	11	148	Articles of iron delivered to a blacksmith for marking.
195	41	2	7	143	Inventory of animals.
196	42	12a	5	470	Sheep placed at the disposal of an individual.
197	?	9	9	418	Inventory of animals.
198	39	11	12	425	Itemized receipt for various articles.
199	40 (?)	9	7	435	Statement of honey etc., used on various feast days.
200	28	8	7	453	Statement of grain brought as food for fowls.
201	32	3	2	429	Document concerning barley.
202	37	12a	12	422	Receipt for jugs of wine.
203	41	1	7	469	Receipt for flour.
204	29	4	20	127	Money paid for the rent of a ship, etc.
205	22	7	5	211	Record of the delivery of three tablets.
206	39	1	25	427	Record of dates given as food to persons who took baskets to Babylon.
207	38	11	3	448	Itemized account of dates paid for workmen.
208	—	7	13	409	Money paid for flour, oil, salt, etc.
209	40	9	2	420	Statement of honey used on feast days.
210	18	8	26	434	Receipt for dates and barley.
211	35	2	22	402	Money received for precious stones.
212	12 (?)	6	14	153	Itemized receipt for oil.
213	42	4	11	460	Statement of oil delivered for wool.
214	39	9	2	455	Money paid for wool.
215	30	6	10	442	Temple record concerning hides.
216	26	12a	26	473	Receipt for animals.
217	31	12a	6	478	Receipt for various articles.
218	43	1	2	459	Receipt for dates.
219	42	12b	22	450	Temple document.
220	38	3	6	206	Receipt for a jug of the best quality of date wine.
221	40	5	12	150	Money deposited for wool.
222	30	3	28	476	Inventory of animals.
223	41	5	28 (?)	467	Receipt for iron.
224	38	11	22	441	Itemized receipt for date wine.
225	42	12b	2	147	Receipt for sixteen jugs, etc.
226	8	11	26	292	Record concerning food given to workmen.
227	41	6b	13	466	Hides placed at the disposal of shoemakers.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
228	?	8	25	421	Money paid for various articles.
229	18	9	25	444	Statement of the destruction of a tablet recording an obligation.
230	36	11	10	483	Itemized temple record.
231	41	6b	27	433	Record of debt to be paid.
232	3	9	4	438	Receipt for sheep hides.
233	38	4	26	471	Record of debt to be paid with provision for fine in case of default.
234	32	9	14	428	Itemized receipt for barley.
235	38	4	5	461	Itemized statement of wine given to workmen.
236	35	7	6	480	Record of debt to be paid with provision for a fine in case of default.
237	35	7	24	475	A note promising to give 6000 reeds in payment for wool.
238	26	3	7	468	Articles of food supplied to the king.
239	20	10	29	479	Itemized account concerning barley and dates.
240	41	6a	23	456	Record of barley given to workmen and sailors.
241	32	11	19	744	Itemized receipt for barley paid for various purposes.
242	22	6	12	226	Record of the payment of money, etc.
243	21	11	24	293	Receipt for flour.
244	20 (?)	9	10	134	Itemized record concerning various articles.
245	39	12a	26	130	Receipt for dates.
246	23	4	4	138	Receipt for animals used in temple offerings.
247	39	2	2	411	Receipt for salt, etc.
248	41	6b	—	485	Record of tax to be paid.
249	34	9	3	423	Salt, etc., disbursed for various purposes.
250	30 (?)	5	7	419	Itemized statement of barley and money given to different individuals.
251	39	2	2	462	Gold given to goldsmiths to make articles for a goddess.
252	41	3	13	437	Inventory of animals.
253	?	2	17	432	Record concerning barley.
254	39	2	14	332	Itemized receipt.
255	19	7	25	142	Receipt for barley.
256	?	1	12	334	Money disbursed for various purposes.
257	17	2	2	207	Record concerning the disposal of money.
258	26	4	23	203	Itemized statement of barley used as food.
259	37	12a	13	329	Promissory note.
260	31	9	9	414	One man becomes surety for another.
261	38	3	18	452	Promissory note with provision for fine in case of default.
262	37	?	3	436	Promissory note with provision for fine in case of default.

TIME OF NABONIDUS.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
263	9	9	1	199	Flour received for the making of money.
264	7	12 a	10	217	Receipt for impost.
265	7	6	27	195	Receipt for clothing.
266	?	?	?	182	Statement concerning wool and barley.
267	7	5	18	187	Money placed at the disposal of an individual.
268	7	11	22	243	Money paid for digging a canal.
269	8	6	4	264	Receipt for money paid for a horse.
270	11	3	18	241	Money advanced to canal diggers.
271	8	12 a	26	254	Receipt for money.
272	7	12 a	28	237	Receipt for the money paid for sheep.
273	11	5	13	262	Receipt for gate revenue.
274	11	5	18	267	Money received for deposit in storehouse.
275	11	3	17	260	Record concerning a deficiency in money.
276	16	8	17	198	Promissory note with provision that no complaint shall be made.
277	11	3	25	183	Money received in payment for an ox.
278	8	4	16	256	Money received in payment for linen.
279	11	2	16 (?)	266	A note promising to pay a debt.
280	10	12 a	11	247	Document concerning money paid to brickmakers.
281	11	4	19	197	Record concerning articles of copper.
282	11	5	7	251	Money paid to canal diggers.
283	8	6	26	255	Receipt for money paid to hired workmen.
284	11	3	28	178	Money paid to canal diggers.
285	7	10	14	265	Record concerning the price of hides.
286	11	11	9	220	Receipt for wool.
287	4	12 a	23	180	Barley received by a potter for work on a gold vessel.
288	11	2	27	196	Receipt for gate revenue.
289	7	9	7	233	Receipt for honey used on feast days.
290	7	1	2	236	Receipt for garments, a coat of mail and hides.
291	10	6 b	27	179	Money paid for the burning of bricks.
292	8	10	22	229	Record concerning the price of a house.
293	7	12 a	29	186	Receipt for money paid for sesame for sacrificial purposes.
294	5	12 a	5	185	Disbursement of money for donkey and flour.
295	10	9	1	223	Money expended for canal laborers and reed cuttings.
296	?	4	4	239	Money paid to persons sent to Borsippa.
297	3	1	12	166	Receipt for date wine given to workmen for measuring barley.
298	7	4	12	258	Money received as revenue from a ship carrying temple vestments.

Text. No.	Year.	Month.	Day.	GCBC.	Contents.
299	11	4	30	230	Money paid for a coat of mail of dyed wool.
300	9	10	?	221	Flour received for the <i>šindu</i> of doors.
301	8	5	9	190	Inventory of animals.
302	11	4	23	213	Sheep placed at the disposal of three individuals.
303	8	1	17	259	Receipt for money.
304	7	1	23	268	Statement concerning the price of wool, representing a debt.
305	10	6b	6	234	Temple receipt.
306	8	2	16	181	Money paid for various purposes.
307	12	1	11	219	An act prohibited with the penalty stated.
308	8	9	20	510	Money paid for various purposes.
309	10	5	18	175	Statement of gate revenue.
310	7	6	12	189	Ten hides received for money, the price of two sheep.
311	7	4	20	177	Itemized report of money expended.
312	7	3	26	828	Money paid for the hire of workmen sent for poison.
313	11	4	18	235	Temple receipt.
314	4	11	26	193	Record concerning garments.
315	10	11	7	188	Report of the revenue for a stated time.
316	11	4	7	214	Record concerning articles of copper.
317	7	12a	23	253	Statement of money paid for digging a canal.
318	11 (?)	1	15	252	Report of money paid for food.
319	11	1	14	231	Payment of balance due on the price of a ship.
320	10	11	7	222	Money received for an ox and herbs.
321	2	9	15	176	Receipt for hides and an implement.
322	5	6	29	503	Receipt for the tithe of Belshazzar.
323	10	10	12	494	Money paid to canal diggers.
324	7	12a	14	512	Statement of the price of gold.
325	3	10	6	228	Barley received by a goldsmith.
326	5	12a	18	491	Record of ship rental.
327	5	6	28	240	Money paid for precious stones, etc.
328	?	?	22	208	Report of gate revenue.
329	10	8	29	261	Money paid for sesame.
330	9	3	17	172	Record of money paid for animals.
331	3	6 (?)	22	218	Statement concerning money.
332	7	3	24	191	Record of a monetary transaction.
333	3	3	12	167	Record concerning various articles.
334	10	11	20	204	Payment of money for making bricks.
335	5	8	7	216	Record concerning an ox which died in the stable.
336	3	12a	26	232	Silver brought for lead, etc.
337	3	3	4	215	Receipt for salt used for sacrificial purposes.
338	10	6b	29	492	Record concerning revenue and the payment of wages.
339	7	10	1	263	Record concerning sesame, oil, wool, etc.


66 GOUCHER COLLEGE CUNEIFORM INSCRIPTIONS, VOL. I


Text No.	Year.	Month.	Day.	GCBC.	Contents.
340	7	6	13	169	Temple document.
341	8	9 (?)	28	174	Report concerning the payment of money for reeds.
342	6	8	16	184	Transaction concerning gold, silver and precious stones.
343	?	9 (?)	19	194	Report concerning revenue.
344	9	3	25	171	Document dealing with the stipend of workmen.
345	5	?	4	242	Record concerning dates.
346	5	?	7	257	Receipt for animals.
347	?	9	6	192	Receipt for dates.
348	5	5	6	168	Receipt for barley.
349	7	6	26	271	Money brought for oil.
350	11	2	23	248	Wages paid to ship laborers.
351	7	4	11	522	Money paid for linen.
352	10	11	2	249	Money paid for the making and burning of bricks.
353	7	11	6	244	Note promising to pay a debt.
354	10	6 b	12	499	Money expended for the food of a palace servant, etc.
355	9	4	27	270	Money paid for service to Belshazzar and for the making of bricks.
356	8	11	18	519	Report of gate revenue.
357	8	10	22	497	Silver paid for gold.
358	4	10	7	488	Payment of wages to a coppersmith.
359	5	12 a	—	505	Silver and gold received as revenue.
360	7	10	4	490	Report of gate income.
361	7	12 a	8	498	Individual consecrated as a servant of the goddess of Erech.
362	7	5	16	245	Receipt for <i>maššartu</i> .
363	5	4	29	516	Money paid for a three year old ox.
364	5	4	23	250	Wages paid to straw carriers.
365	7	8	22	170	Money paid to hired laborers.
366	8	5	29	515	Itemized receipt for money.
367	6	9	23	511	Report concerning money needed by the temple.
368	5	5	7	513	Receipt for money.
369	11	3	5	506	Money paid to canal diggers.
370	5	5	9	502	Gold given for making a temple utensil.
371	10	6 a	26	504	Money paid for various purposes.
372	11	4	29	514	Record concerning garments.
373	11	4	7	520	Document concerning dates.
374	7	4	21	269	Report of revenue.
375	4	11	10	747	Money paid for implements.
376	11	5	11	495	Money paid to canal diggers.
377	7	9	6	521	Payment of money to hired laborers.
378	11	3	29	493	Record concerning sesame.


Text No.	Year.	Month.	Day.	GCBC.	Contents.
379	10	1	15	763	Money paid for various purposes.
380	12	5	20	760	Record concerning the decision of a witness.
381	13	10	10 (?)	525	Document concerning barley.
382	11	4	18	496	Record concerning a garment of wool.
383	8	7	22	238	Report of revenue.
384	5	11	25	489	Record of ship and gate receipts.
385	3	12a	11	759	Sale of a slave.
386	5	12a	6	487	Gold revenue placed at the disposal of goldsmiths.
387	11	11	15	738	Itemized statement of barley given for <i>maššartu</i> .
388	3	5	1	517	Fabrics given to weaver, etc.
389	4	2	24	500	Receipt for money, the price of wool.
390	17	7	17	528	Promissory note.
391	7	7	9	246	Record concerning money.
392	1	4(?)	10	523	Itemized receipt for oil.
393	5	?	21	508	Payment of money to hired laborers.
394	5	11	?	527	Promise to pay a debt.
395	7	1	2	501	Statement concerning the disbursement of money.
396	7	6	25	507	Report of harvest money.
397	3	1	30	518	Temple document recording an obligation.
398	1	3	17	764	Document concerning a house or an estate.
399	12	1	1	526	Receipt for money and sesame.
400	13	3	14	736	Inventory of animals.
401	9	10	8	173	Receipt for flour given to consecrated servants of the temple.
402	5(?)	9	12	535	Itemized receipt for money and wool.
403	1	12a	30	531	Record of a debt to be paid.
404	10	11	27	743	Statement of ship and gate receipts.
405	5	4	19	755	Temple record dealing with various transactions.
406	7	6	30	749	Receipt for money.
407	15	2	5	737	Document concerning money.
408	10	4	2	756	Receipt for harvest money and the hire of laborers.
409	5	12a	24	754	Itemized receipt for money.
410	2	7	26	534	Document concerning iron and iron wagons.
411	5	2	11	530	Record of a discrepancy in an amount of money.
412	2	9	21	745	Record concerning five fullers.
413	5	12a	7	524	Record of a debt to be paid.
414	10	6a	12	533	Receipt for the hire of laborers.
415	5	12a	10	532	Document concerning money and garments.
416	5	8	7	536	Temple record concerning sheep and money.
417	Acc.	8	?	529	Document dealing with interest to be paid.
418	12(?)	?	14	509	Record of a debt to be paid.
419	6	10	20(?)	739	Record of a debt to be paid.
420	2	11	2	742	Report of impost.


AUTOGRAPHED TEXTS


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



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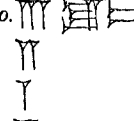
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
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
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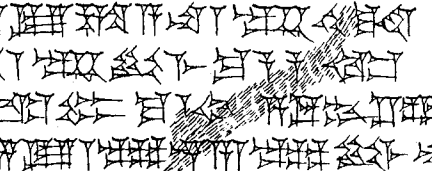
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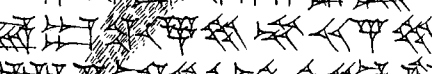
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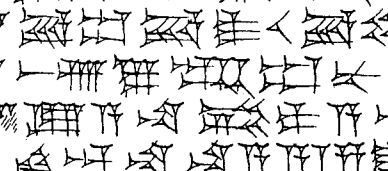
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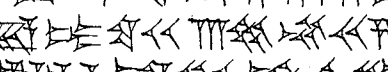
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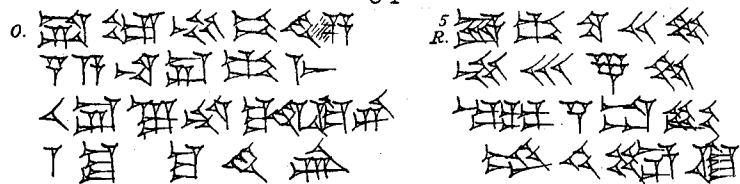
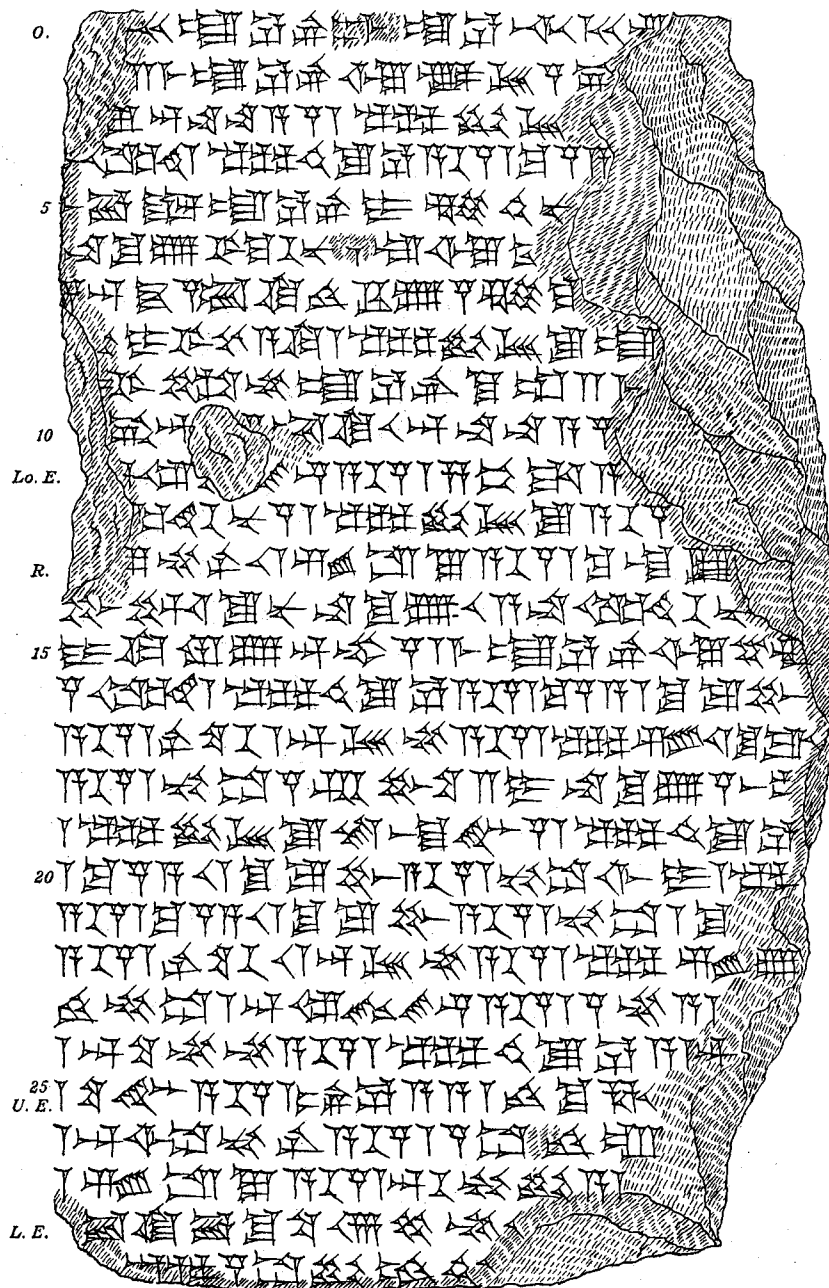
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


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




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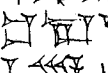
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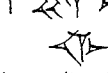
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
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




76










This block contains a variety of symbols and signs. At the top, there are several rows of geometric shapes, some resembling stylized letters or numbers, and a large, irregular, cloud-like shape filled with diagonal hatching. Below these, there are more geometric shapes, some of which are enclosed in circles. At the bottom, there is a circular emblem containing a stylized figure holding a star.










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








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








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








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







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





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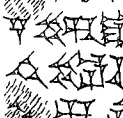
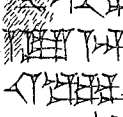
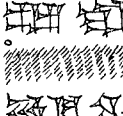
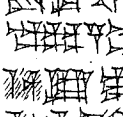

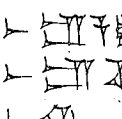
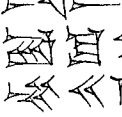
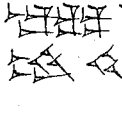



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
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
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
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
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
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
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
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
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
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
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
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
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
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
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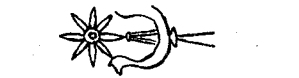
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
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
137

0. 律 律 下 一
 律 律 律 律 律 律
 律 律 律 律 律 律
 律 律 律 律

R. 

5. 

138

O. 

R. 

U. E.

139

0. 庚辰年四月
庚辰年四月
庚辰年四月

⁵
 R. 窮民之令多
 人全竹竹多
 子子子子
 是之全全

140

0. 西 西 西 西
 1. 西 西 西 西
 R. 西 西 西 西
 5. 西 西 西 西
 西 西 西 西

141

[illegible]

142

0. 非口部开声母下
平音用一画表示
阴平一人一平音用
阴平音用一画表示

R.⁵ 非口部开声母下

0. 一合食子然石者空
又腹而人腹空
下自空而下人
中自空而中空
5
R. 斷法於今有矣
重出石空不


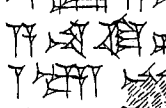
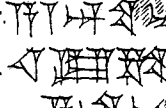

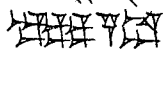

153

[illegible]

154

[illegible]

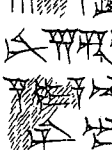
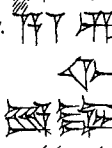
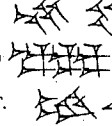
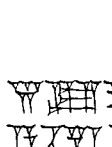
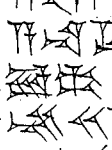

155

0. 
1. 
5. 
L.O. E. 
R. 
10. 

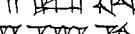
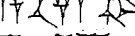

156

[illegible]

157

O. 
 5. 
 Lo. E. 
 R. 
 10. 
 U. E. 

158

0. 
R. 
5. 

159

0. 一 二 三 四 五 六 七 八 九

PLATE XXI

R. 

5 

160

0. 竹非松干下口全竹干
 及用可口松竹
 口一松竹干及外竹
 及用用及下
⁵
 R. 竹非松干下口全竹干
 及用可口松竹
 口一松竹干及外竹
 及用用及下
 omitted
 scribe.


161

0. 𠂇 𠂇 𠂇 𠂇
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 R. 𠂇 𠂇 𠂇 𠂇 𠂇
 𠂇 𠂇 𠂇 𠂇
 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇
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162

0. 人 中 命 命 命 命 命
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163

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169

0. 口口口口口口
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 R. 口口口口口口
 10. 口口口口口口

170

0. 口口口口口口
 5. 口口口口口口
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 10. 口口口口口口

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 R. 口口口口口口
 10. 口口口口口口

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 R. 口口口口口口
 10. 口口口口口口

177

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 Lo. E. 口口口口口口
 R. 口口口口口口
 10. 口口口口口口
 U. E. 口口口口口口

218

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R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

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5. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

0. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
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5. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

215

0. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
5. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

Lo. E. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
10. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

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5. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

219

0. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
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R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

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5. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

216

0. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
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220

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R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

217

0. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
5. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
R. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔

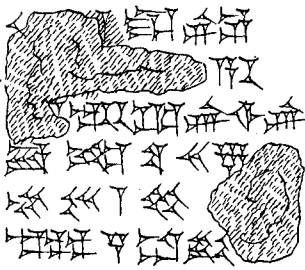
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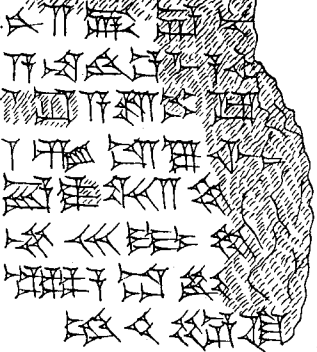
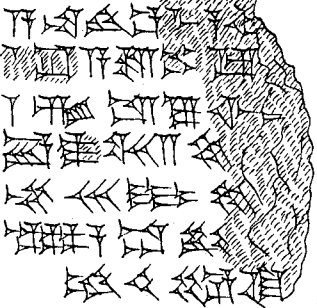
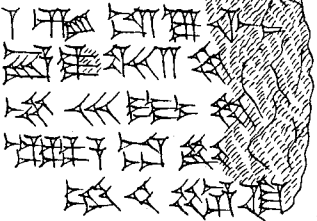
223

0. 𠂔𠂔𠂔𠂔𠂔𠂔𠂔𠂔
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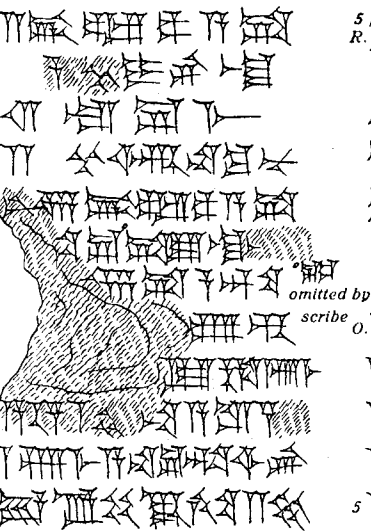
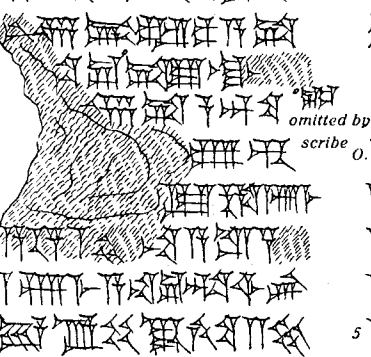



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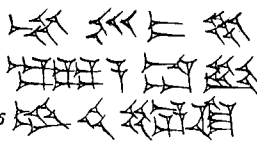
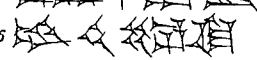
5
Lo. E. 

224

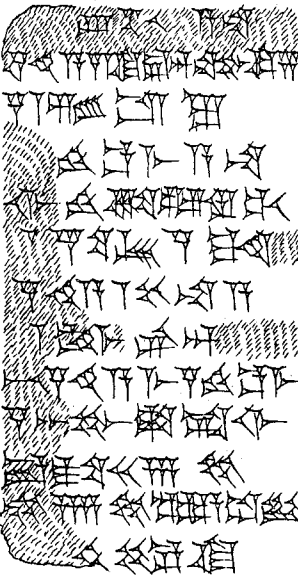


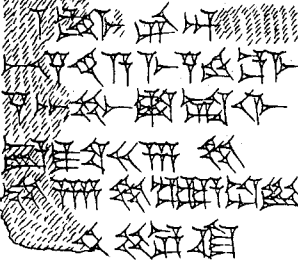

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225


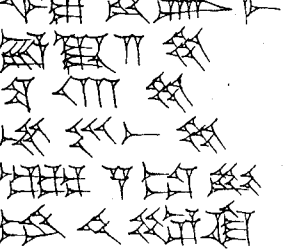
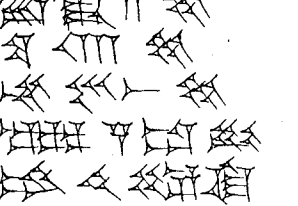
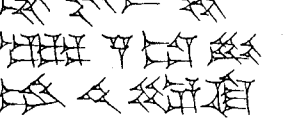
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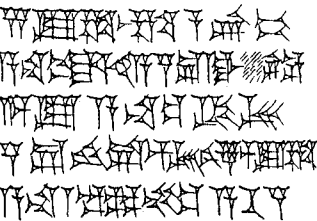
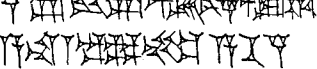
226

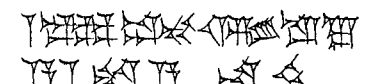
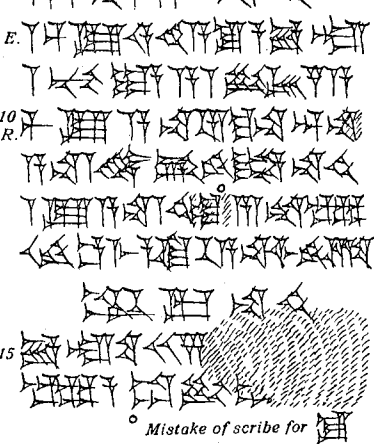
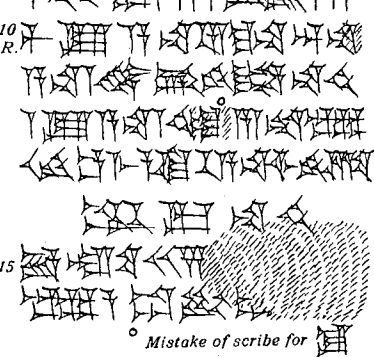
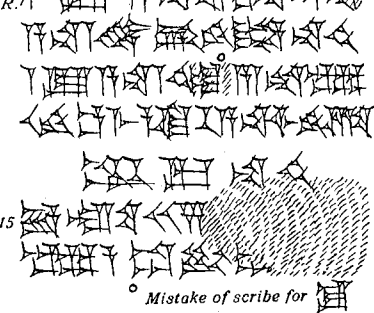
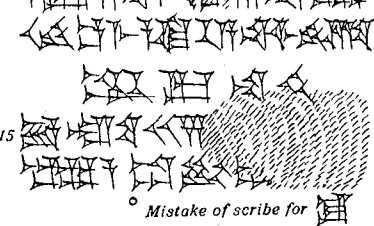

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227



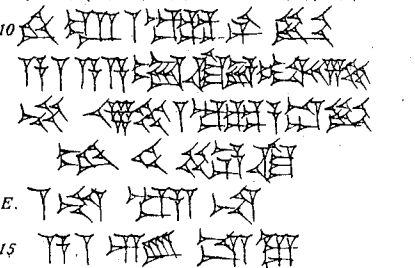

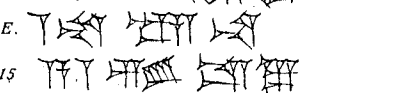
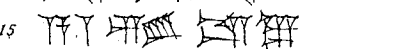
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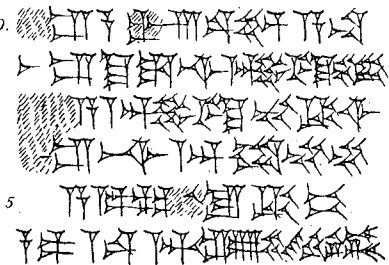

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Lo. E 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15
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235

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237 San Nicolo BR6 69

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236 San Nicolo BR6 48

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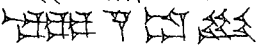
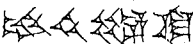
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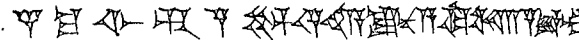
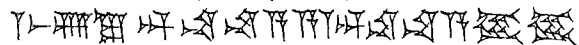
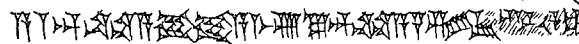
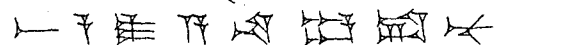
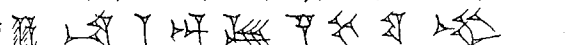
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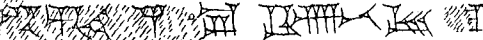



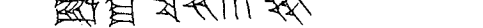
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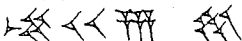
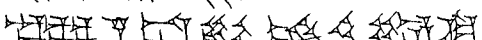





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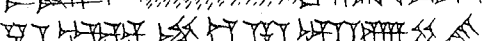
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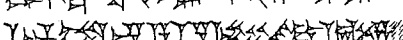

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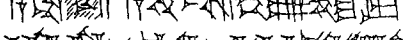



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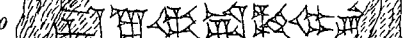
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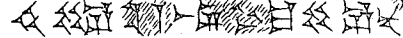
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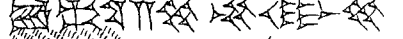
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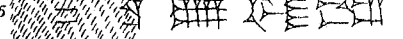
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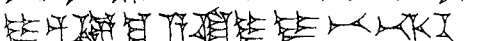
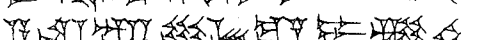
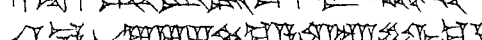
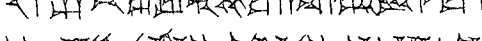



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甲午年九月十五日
丙申年十月十五日
戊戌年十一月十五日
庚子年十二月十五日


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



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


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
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
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


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





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





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




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
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





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






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R. 慶西公今於多甲
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


363

[illegible]

364

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 千軍萬馬
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 萬無一失
 5 R. 萬里長城
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Lo. E. 南門外大街

R. 酒 醉 人 狂
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0. 金 日 月 星

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0. 華中圖書公司圖書目錄
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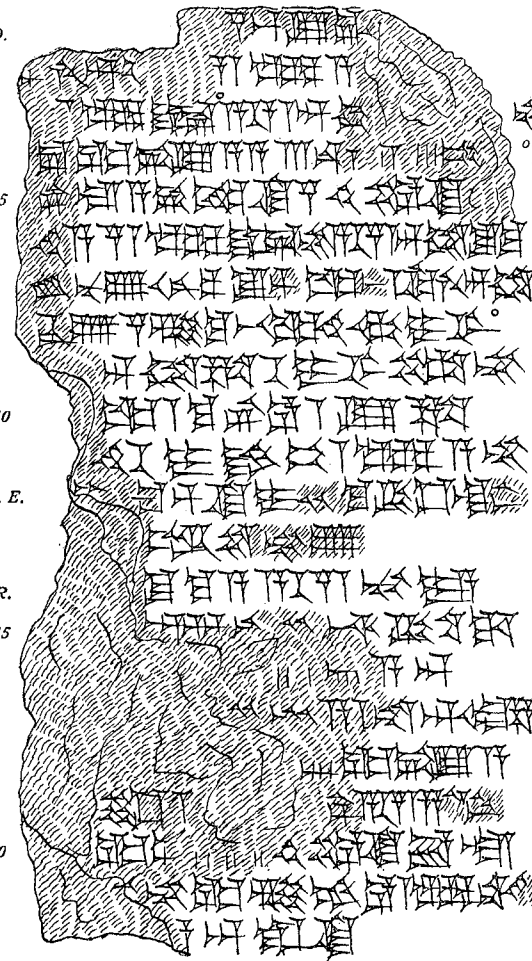
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